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THE  
PRINCIPLES and DUTIES  
OF  
CHRISTIANITY;  
BEING  
A FURTHER INSTRUCTION  
FOR SUCH AS HAVE LEARNED THE  
CHURCH CATECHISM.

TOGETHER WITH SHORT AND PLAIN  
DIRECTIONS and PRAYERS  
FOR  
ARTICULAR PERSONS,      | THE LORD's SUPPER,  
FAMILIES,                    | THE TIMES of SICK-  
THE LORDS's-DAY,            | NESS, &c. &c.

BY THE  
RIGHT REVEREND FATHER IN GOD,  
HOMAS, Lord Bishop of *Sodor and Man.*

---

RECOMMENDED BY THE SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE.

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1811.

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A FURTHER  
INSTRUCTION  
FOR SUCH AS HAVE LEARNED THE  
CHURCH CATECHISM.

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SECT. I.

*Of Confirmation.*

HAVING notice to prepare myself for *Confirmation*, I beg your assistance, I may know what I am going about, and it is expected from me ?  
1. I will gladly assist you ; and if indeed you're to save your soul, I will instruct you after lain a manner, *that you need not perish for want of knowledge.*  
2. I pray then let me know, why I am to *Confirmation.*

2. Why must the Church be satisfied in *Wuyuan* country.

1. Because the Church is a Society professing to live in the fear of God, abiding God's judgments, if any of them live in an open defiance of his laws, we

and therefore, for better security, all members are openly to declare their full purpose as becometh the Gospel of Christ, v

law they are to be governed by.

Is there any further benefit that I

or, by going to be confirmed?

Yes; you may expect from that God will daily increase his graces in you, heartily desire them: For the *Blessed hand of God* in all that he doth, is the hand of Christ, a prayeth for you: and his hand

**Q.** I would therefore prepare myself for Confirmation, not only because the Church requires it, but because it will be my advantage to do so.

**A.** It will most certainly: for the Christian profession, which you are going to take upon you, is the only thing which can make you easy here, and safe hereafter.

For it teacheth us, that though we are miserable, sinful, helpless creatures; though we have many and powerful enemies; yet by the favour of God, we may be safe and happy.

For by it we learn, that God *desireth* our welfare, and that he is *able to do for us more than we can ask or think*.

It teacheth us what service God requires of us; how we may make our peace, when we have offended him by our sins; how dangerous it is to lead a careless life; and how happy God will make all such as serve him to the best of their knowledge.

**Q.** Why then should I not take upon myself the Christian profession?

**A.** Only take with you the advice of Christ. Consider seriously what you are going to undertake.

Whether you can purpose in your heart to *resist the temptations of the Devil, the World,*

I, which speaks of another world, which you cannot see with your

I whether you will do your best to  
commands of God, in hopes of a future  
reward.

Indeed, when I consider, that all  
have promised to do this, and yet never  
think of what must come hereafter  
but be afraid for myself, lest I am  
as careless as many others.

It is for this reason you are now  
to see whether you will take up a  
ion of serving God.

I to make you concerned in this matter seriously, "that we must all stand  
the judgment-seat of Christ." Then  
end this short life well or ill, you may  
or miserable for ever.

A. And that finding you are unable to help yourself, you may ever be obliged to look up unto him for help, which, at your *baptism*, he hath covenanted to give you.

N. Now to prove you, whether you will indeed live in a constant dependence upon God, he hath permitted the Devil to tempt you; that is, to endeavour to draw you from your duty.

B. But at the same time you have *this faithful promise*, that his *good Spirit* shall ever be with you, to defend and strengthen you; provided you seek to him, put your whole trust in him, and do not grieve him by a wicked life.

T. To encourage you to serve God, whatever good thing you do by his assistance, he will graciously reward it as if it were done *by yourself only*.

B. But if you shall despise God's assistance, and, trusting to your own reason and strength, fall into a wicked life, the good spirit of God will forsake you, and you will then be governed by evil spirits, and be made very miserable.

Q. From what you say, I understand that we are in this life in a state of trial and danger, that we are obliged to keep close to God; which if we resolve to do, then we are in no danger at all.

A. Very true; and observe also, that, by the mercy of Christ, we are in a safer condition than even our *first parents* were; they w-

nd if we, through our own fault, a  
ve a *Mediator with God*, ever re  
our peace.

Blessed be God that it is so well w  
then this is my condition, I pray  
[ do to be safe?

First, You must resolve to opp  
ositions to sin, which will oblige  
ication and self-denial.

You must believe, and lay to heart  
hath made known in his holy Wo  
ally the *promises* and *threatenings*  
el of *Christ*.

You must resolve to keep the *Comman*  
I teach you your *duty to God*, and  
ibour.

nd, because you cannot do this of  
must purpose at all times to seek t  
mier, for his assistance.

if you will set your heart upon it, and pray to God for help.

Q. I have already learned these in the *Catechism I have been taught.*

A. You have so; and in that you have learning sufficient, if you do but know how to make use of it in the course of your life; which I shall assist you to do after a very plain way.

But first, go and fall down on your knees, and beg of God to give you grace, and an understanding heart, in the following words:

“*If any of you lack wisdom, let him ask of God, and it shall be given him.*”<sup>4</sup>

### The PRAYER.

O GOD, the fountain of all wisdom, we most humbly beseech thee to enlighten our minds, that we may come to the knowledge of thee, and of thy goodness in Jesus Christ. Give us a serious, an understanding, and a religious heart, that as we grow in years, we may grow in grace. Bless all the means of salvation which thou hast afforded us, and especially this instruction, that it may sink into our hearts, and bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

## SECT. II.

2. **W**HAT is your name?

*A. N. or M.*

Q. "Who gave you that name?

A. "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Q. Pray what was my condition before baptism?

A. Being born of sinful parents, you brought the seeds of sin into the world with you.

And you see what are the fruits of that seed, by the abominable wickedness men can be guilty of, when they are left to themselves.

Q. You mean for the *desperate people* only.

A. Do not deceive yourself. We are all by nature subject to *every abomination*: and if God by his *grace*, or his *providence*, hath kept us from those greater crimes, we must thank *Him*, and not ourselves.

For besides our own corrupt hearts, which would lead us to sin, there are evil spirits ever ready to tempt us to mischief, and *of ourselves* we have no power to escape their malice.

**Q.** Is it not a great unhappiness to be born with inclinations to sin, and to be set in the midst of such powerful enemies?

**A.** There is no doubt of it: But then the mercy of God has turned all this to your greater advantage.

For now you see plainly the danger you are in; you see what a sad thing sin is, and what it will bring men to; you see that you have no power to help yourself, but that you must *altogether depend upon God*, and be governed by *Him*; which if you resolve to be, he has prepared for you such good things as you could never have deserved, though you had lived in innocence all your days.

**Q.** What did move God to have such a regard for us?

**A.** Jesus Christ, the Son of God, hath by his death made our peace with *his Father*, upon condition that we “believe, repent, and turn “to God, and do works meet for repentance;” which is called the Covenant of Grace, because it is offered unto us of God’s *free favour*, without *our deserving*.

Now all such as accept *this gracious offer*, are baptized and sanctified by the Holy Ghost: that is, they are taken from under the government of Satan; and having the seeds of holiness

What is it to be a member of the Church? It is to be a member of his Church, led the body of Christ, because Christ, governeth it by his laws, and by his Spirit.

Q. What benefit is it to be a Member of Christ?

A. You have hereby a right to many precious promises.

The promise of peace with God, on your repentance; the promise of the Spirit to guide and defend you; of eternal life, and all the means necessary to obtain it: and lastly, the Spirit's powerful presence with you, tillers unto the world's end.

Q. Is it then a great unhappiness to be a member of the Church?

A. A dreadful thing. ]

The first Christians were so sensible of this, that their boldest finners<sup>1</sup> had neither ease nor comfort under the Church's censures, but underwent any shame or trouble, that they might be restored to communion.

2. Can it be so dangerous a crime to separate, while men believe the same truths, and profess to live as well as others?

A. God himself hath judged this case,<sup>m</sup> by the fearful punishment inflicted upon the first disturbers of Church government.

And it being generally the effect of pride, the cause of much contention and uncharitableness, encouraging offenders, and hindering discipline, it must needs be a great sin.

Q. What reason have I to believe that I am a member of the Church to which so many favours are promised?

A. You have had the blessing of being baptized by persons sent, and rightly ordained for that end.

And so long as you continue obedient to your spiritual Governors, the bishops and pastors of Christ's flock, so long you are a member of Christ's Church, and have a title to all the promises made to it.

But to be a true and lively member of his body, you must be careful to do what he hath

commanded.<sup>a</sup> “ For if we say that we have “ fellowship with him, and walk in darkness,” (i. e. lead a wicked life,) “ we lie, and do not “ the truth.”<sup>b</sup>

*Q.* What is it to be a *Child of God*?

*A.* It is to have such privilege with God, as a son hath with his father. This is called *adoption*, by which you have an assurance that God, for Christ’s sake, will overlook the *untowardness of your nature*, pity your *infirmities*, favourably *hear your requests*, *supply* all your wants, *reward* your well-doings, and *correct* your miscarriages; which are all acts of *fatherly affection*.

*Q.* What is it to be an *inheritor of the kingdom of heaven*?

*A.* It is to have a title to the joys and glories of heaven, and to be put into a sure way of attaining them. It is to have the Word of God<sup>c</sup> for your security, and the good angels of God to minister unto you; so that it will be your own fault, if you are not eternally happy.

*Q.* Had I no right to these blessings befor<sup>d</sup> I was baptized?

*A.* None at all. Consider what favours they are, and you will find nothing in you that can deserve such.<sup>e</sup>

Can *sinful dust and ashes* pretend to heaven privileges; the favour of God, the protection of angels?

<sup>a</sup> Matt. xi. 22. <sup>b</sup> 1 John i. 6. <sup>c</sup> Heb. i. 14. <sup>d</sup> Rom

Can corrupt nature think of deserving, or be capable of, glory, and honour, and immortality?

Endeavour to know yourself better, that being truly humbled with a sense of your own vileness and misery, you may thankfully accept of help and mercy from God; "for they that are whole need not a physician, but they that are sick."

And seeing God has promised to do so much for you, be persuaded to do something for yourself.

Q. What can so miserable a creature do for himself?

A. You can lament your own unworthiness, and pray to God to pity you: You can use the graces he bestoweth upon you, and be thankful for his favours: You can do your best, and his goodness will expect no more.

Q. What use am I to make of this part of my Catechism?

A. Let it bring to your remembrance that you are a Christian; that you have a new name, and new powers given you, on purpose that you may become a new creature.

If you are indeed a Child of God, you will think what a dutiful child ought to do. You will fear his displeasure, and trust in his love; you will run to him for what you want, and be

thankful for what he gives; and you will own his affection when he corrects, as well as when he smiles upon you.

If you look for *an inheritance* in heaven, your thoughts will be often there. “ For “ where your treasure is, there will your heart “ be also.”

And you will not be too eager for the things of this world: you will neither be much afraid of its troubles, nor too fond of its vanities, remembering that both will soon have an end.

And as ever you hope to go to heaven, you will endeavour to fit yourself for that glorious place; remembering, that “ without holiness no “ man shall see the Lord.”

The sure *promise* of God will not suffer you to despair: And the *joy* that is set before you will encourage you to press forwards.

You will be thankful to God for calling you to this state of salvation; and gladly undertake the conditions he requires of you.

What these conditions are, is what next you should think of. But first, let us take words of praise, and with a thankful heart *say as followeth*:

### The PRAYER.

*A*LMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou

\* Matth. vi. 21.

\* Heb. xii. 14.

*hast ou chsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Heal all the naughty inclinations of our souls, and create in us a hearty love unto holiness, that, continuing thy servants, we may attain thy promises, and be made partakers of thine everlasting kingdom, for Jesus Christ his sake. Amen.*

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### SECT. III.

*Q. "MY godfathers and godmothers did promise for me, That I should renounce the Devil and all his works :" Pray make me understand the meaning of this ?*

*A. You must know that the Devil has a kingdom, and subjects, and servants in this world, as well as Christ has his.*

*All that he can prevail upon to forsake the commands of God, and to follow him and his ways, are his servants.*

*All that oppose his temptations, and resolve to be governed by the laws of God, are the ser-*

18      *Instructions for such as have*

world better than the next; for this is not the world you were made for.<sup>c</sup>

Q. Is it possible for one to love any thing better than heaven?

A. What a man thinks of most, that he loveth best, to be sure.<sup>d</sup>

Now, there are many things which make a shew and appearance of happiness, and are therefore called pomps, because they draw men's eyes and affections towards them; and yet they are but vanity, and cannot make us happy.

Q. What are the things you mean?

A. The Apostle tells you: "They are "the lusts of the flesh," that is, all sinful pleasures; "the lust of the eye," that is, the desire of riches; "and the pride of life," or whatever makes us to value ourselves; all which a Christian ought to renounce.

Q. Must a Christian renounce all pleasures?

A. There are pleasures which a Christian ought never to be acquainted with; concerning which the Scripture saith, "That no whoremonger, nor drunkard, nor unclean person hath any inheritance in the kingdom of Christ and of God."<sup>e</sup> However tempting these pleasures may be, you have but this choice; you must deny yourself, or be for ever damned.

<sup>c</sup> *Heb. xi. 13.*

<sup>d</sup> *Matth. vi. 21.*

<sup>e</sup> *1 John ii. 16*

<sup>f</sup> *Eph. v. 5.*

And even innocent pleasures, you will not set your heart upon them, nor let them have too much of your time, if you often remember the words of Christ; “Wo unto you that laugh “now,” who spend your life in ease and pleasures, “for ye shall lament and weep.”<sup>g</sup>

Consider that a Christian is in this life fitting himself for heaven: now it is impossible you should mind that business, if you are too well pleased with what you find here.<sup>h</sup>

This is the reason why afflictions are necessary, and why God sends them; to wean us from these vanities, which we are too apt to doat on, and to make us think of and provide for a better life.

And this is the reason why riches are so dangerous, that Jesus Christ hath affirmed, *It is very hard for a rich man to be a good christian.*<sup>i</sup>

2. Why are riches so dangerous, and to be renounced?

1. Because they bring great temptations along with them; they tempt men to forget God; to think too well of, and to trust in themselves; to lord it over their inferiors; to live in slothfulness, and without any honest employment;— and to make provision for the flesh, to fulfil the lusts thereof. All which things strongly incline

<sup>g</sup> Luke vi. 25.

<sup>h</sup> Matth. vi. 24.

<sup>i</sup> Matth. xvi. 22.

<sup>k</sup> Prov. x. 15.

20 *Instructions for such as have*

men to prefer this life to a future, and to forget that they *depend* upon God.

Besides, riches are attended with cares, which are apt to *choak the good seed the Spirit of God sows in our hearts.*<sup>1</sup>

2. Must then every man, who would save his soul, renounce the thoughts of riches?

A. Riches may be used to good purposes; the Apostle tells you how; *1 Tim. vi. 17, 18*; but they are dangerous things, and you ought neither to desire nor enjoy them too eagerly.

2. What advice will you give me, that I may not do so?

A. That you may not endeavour by unjust ways to better your condition, remember the words of Christ; "What will it profit a man if he shall gain the whole world, and lose his own soul?"<sup>m</sup>

To moderate your desires, consider that the more you have, the more you must account for. To make you *contented*, you must know, that men are not happy because they have a great deal, but because God gives them power to enjoy what they have, be that more or less.

That the *favours of God* may not tempt you to idleness, remember, that *slothfulness casteth into a deep sleep*; that is, it makes men insensible of what concerns the next world, and in this world covers them with rags.<sup>n</sup>

And lastly, if you let no worldly business hinder you from serving God daily; it will keep in your mind a constant sense of *your dependence* upon him, for the blessings of this world, and of the world to come.

2. I must desire you to tell me, *what is that Pride of Life* which a Christian must renounce?

A. It is an eager desire of being like those that are above us; which is the cause of many evils both in ourselves and others.

It tempts us to lay out so much upon vanity, that we canot give what we ought to the poor.

It tempts many to run in debt, and hinders many from paying their just debts.

It makes us to despise poor and plain people, as if they were not of the same kind with *us*.

It makes us to envy one another, and to strive who shall go finest.

So that people are more concerned howto be esteemed in this world, than to be beloved of God, or to be happy in the next.

2. Is there any other kind of pride, which a Christian must renounce?

A. Yes; there is a proud conceit of ourselves, which is very natural to us, and yet very sinful.

For it causeth us to overlook our own infirmities and faults, so that we can never be truly humble.

*To fancy that we deserve more than we have which maketh us discontented.*

To look upon God's favours as 'our due, which maketh us unthankful.

Q. Since this pride of life and heart is so natural to us, what can cure us of it?

A. Nothing but the grace of God, and possessing your heart with things of greater moment.

Consider that you are liable to eternal misery: That your great business in this world is to fit yourself for a happy death, and for the day of judgment; and you will be very indifferent about your clothes, or who takes place of you.

You will neither study to be vain and foolish in your dress, nor singular and conceited, but imitate such as are sober-minded; as knowing, that the ornament of an humble spirit<sup>o</sup> will best recommend you to God, which should be your great concern.

And then, if you remember, that you have nothing which you have not received,<sup>p</sup> nothing but what you must give an account for; you will have more reason to fear, than to be proud of your advantages.

### The PRAYER.

**A**LMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men; grant us grace to withstand the temptations of the Devil, the world, and the flesh, that we may never follow nor

be led by them. Keep it ever in the hearts of thy servants, that it is indeed an evil thing and bitter to forsake the Lord; that we may never return unto the sins we have repented of. Make us, O Lord, ever mindful of our infirmities, that we may ever look up to thee for help; and give us grace that we may never despise thy help, nor grieve thy Holy Spirit, by which we are sanctified. Grant this, O Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

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#### SECT. IV.

##### *Of Watching, Mortification, and Self-Denial.*

Q. **T**HE more I consider my vow in baptism, the more I am convinced that I ought to believe and do what my Godfathers and Godmothers promised for me.

“ And I heartily thank our Heavenly Father, “ that he hath called me to this state of salvation, “ through Jesus Christ our Saviour. And I “ pray unto God to give me his grace, that I may “ continue in the same unto my life’s end.”

A. And God will most surely give you the grace you pray for, if you are careful to watch, and to mortify, and to deny yourself, as the Christian religion obligeth you to do.

.....  
or sin is very *deceitful*,<sup>r</sup> and so are our  
hearts : the devil is a deceiver, and we  
deceitful world ; and it will be no *end*  
we are overcome, when the word of  
us warning, commands us to watch,  
pend upon God's help and favour.

How must a Christian *watch over his*  
*You must watch over your heart,*  
*ce all evil proceedeth.*<sup>r</sup>

hat when unlawful thoughts and d  
into it, you may resist them, while it  
power, and before they take too deep  
nd that when the Spirit of God put  
mind good desires, you may gladly re  
heartily follow them.

*You must watch over your conscienc*  
it tender and awake, and resolve  
s to hearken to it.

.....

And "blessed is that servant whom his Lord when he cometh, shall find so doing."<sup>1</sup>

Q. What is the end of *mortification*?

A. The *end of mortification* is, to subdue by degrees the corruption of nature, that we may become *new creatures*, and fit for heaven.

Q. How can we do this?

A. By the help of the Holy Spirit, which is given to every man at baptism.<sup>2</sup>

Q. What is to be done on our part, towards this great work?

A. You must heartily receive, and often think of *this truth* :—

That it will be impossible for you ever to go to heaven, until your nature is changed; that is, until you can take delight in hearing God's word, and doing his will; which you can never do, while you live in known sin.

Therefore let this be your serious purpose. To root out of your nature as soon as may be, all evil habits.

Remember, that every sin a man commits, he must hear of it again, either in bitter repentance and judgments *here*, or *hereafter* in endless misery.<sup>3</sup>

Consider, therefore, your particular failings; resolve against them; be very angry with yourself when you break your resolutions; make new vows of better obedience; pray constantly to

<sup>1</sup> Matth. xxiv. 46.      <sup>2</sup> 2 Cor. v. 5.      <sup>3</sup> Job xiii. 26.

..... may also enable you to  
And be assured, that when he  
good earnest sorry for your offence  
gling with your corruptions, he w  
pardon, and mend what is amiss  
reward your labour with the blessing:  
" For if ye through the spirit do  
" deeds of the body, ye shall live."

2. Is *Self-denial* a Christian duty

1. Hear the very words of Christ  
" man will come after me, let him  
" self;" that is, you must think no  
dear to part with, for the sake of Chr

2. Can there be any thing so dear  
shall not willingly part with for his sake

1. When you make the trial, you  
that you must believe many things w  
rupt reason will not easily agree to; a  
fore you must deny either w...

That whatever we desire, we may lawfully strive to obtain it.

That whatever will please us, will certainly be good for us.

And that whatever will make us uneasy, ought therefore to be avoided.

Now the word of God tells us quite otherwise:—That *the meek, they that mourn, the poor in spirit, are the only happy people.*<sup>a</sup>—That *those are most beloved of God, whom he correcteth.*<sup>b</sup>—

That *without him we can do nothing*;<sup>c</sup>

That it is a very great judgment to have the desires of our hearts;<sup>d</sup>—

That *ease, and fullness of bread*, were the occasion of the sin and punishment of Sodom.<sup>e</sup>

And that the best of God's servants have found it necessary *to keep under the body*,<sup>f</sup> by using it severely.

2. What then will the duty of self-denial oblige me to?

A. To confess that you have neither wisdom nor strength, to carry you through this dangerous world.

To believe, that if God calls you to sufferings, that is best for you, however uneasy it may be at present, to prepare your soul for temptations:<sup>g</sup>—

<sup>a</sup> Matth. v. 3. <sup>b</sup> Heb. xii. 6. <sup>c</sup> John xv. 5. <sup>d</sup> Psal. lxxviii.

<sup>e</sup> Ezek. xvi. 49. <sup>f</sup> 1 Cor. ix. 7. <sup>g</sup> Eccles. ii. 1.

23      *Instructions for such as have*

By drawing off the mind from the pleasure of sense, that you may hearken to the voice of the Spirit;—

By prudently denying even your innocent appetites, that you may be able to deny them when they are not so;—

By temperance, fasting, and discreet severities, chastising the flesh, and making the next life more desirable, by the hardships of this.

Remembering, “ That he that hath no rule over his own spirit, is like a city without walls.”<sup>h</sup>

Q. But what if I *cannot deny myself*, even after I have resolved to do so?

A. Why, that is because you have not used to deny yourself, or because you do not heartily believe the Word of God.

Men readily deny themselves ease and pleasures for the sake of gain, because they have set their hearts upon it: think you much of heaven, and you will do so too.

The fear of the laws keeps men from following their own pleasures: and will not eternal torments prevail with you to deny yourself?

Your friends can prevail with you to deny yourself for your good: and cannot God, *our best and only friend*, be heard, when he requires it for our everlasting advantage?

2. Am I bound to observe the *Fasts of the Church*?

A. Yes sure; Why else were they appointed?

2. How ought such days to be observed?

A. By abstaining from meat and drink, if your health will permit; or at least, by such a sober diet, as may testify your obedience to the laws, as well as your revenge upon your body, for being an occasion of much sin and trouble to you.

2. Is the observation of these things acceptable to God?

A. No farther than they help to make you better, more humble and devout, more careful and obedient. And therefore you must never value yourself, nor despise others on this account.

But let it humble you, to find that you want such help because of your infirmities.

And, above all, neglect not to pray to God, without whose blessings your endeavours will be fruitless.

### The PRAYER.

O GOD, who knowest us to be set in the midst of many and great dangers, give us watchful hearts, and tender consciences, that we may never content to known iniquity, or that we may speedily repent of it. Give us a will and power to mortify all evil and corrupt affections, and gra-

righteousness and true holiness, through  
Christ our Lord. Amen.

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## SECT. V.

### *Of the APOSTLES' CREED.*

Itch. "REHEARSE the articles of belief.

- A.* "I believe in God the Father Alm  
naker of heaven and earth."
- Q.* Since I cannot but believe this, why  
led upon to rebearse it?
- A.* That you may learn to live answering  
at you so often say you believe.
- Q.* What is required of me, that I may
- A.* To consider the meaning of who

tures, written by the inspiration of God,<sup>h</sup> who can neither be deceived, nor can deceive us.

And for the benefit of such as cannot remember many things, the most necessary of these truths are put together in the *Creed*, which you must endeavour to understand, according to your capacity, and the means which God hath afforded you.

Ever remembering, that without knowing and believing these things, *it is impossible you should overcome your lusts, lead a holy life, or please God.*<sup>i</sup>

2. How doth the *Creed* help us to do this?

A. By bringing to your remembrance,

1. The properties and perfections of God.
2. The merits and sufferings of Jesus Christ.
3. The powerful assistance of the Holy Ghost.
4. The great privilege of being a member of

Christ's Church.

And lastly, By setting life and death eternal before your eyes.

2. What are the properties and perfections of God, which we must believe, *in order to a good life?*<sup>j</sup>

A. That he is the *Author of our being*, and of all the good we do or ever can enjoy.<sup>k</sup>

That he is *perfectly holy*; and requires all his servants to be holy.<sup>l</sup>

<sup>h</sup> 2 Tim. iii. 16.

<sup>i</sup> Heb. xi. 6.

<sup>k</sup> Act. xviii. 23.

<sup>l</sup> x Pet. i. 16.

... we are; if we sin, we are su-  
nnished.<sup>m</sup>

For his *power* is mighty—to reward his  
all servants, and to *punish* the disobedient.  
That he is just in all his ways, comm-  
mething but what is for the good of his  
ires; and never *punisheth*, but when they  
serve his displeasure.<sup>n</sup>

That he is *long-suffering*, and ready to  
that are sensible of their misery.<sup>p</sup>

And that he is a *faithful* God; what-  
s promised, will certainly be performed;  
as he has threatened will come to pass.  
For he governeth all things both in heaven  
th; and nothing is too hard for him, t-  
anks fit to do.<sup>q</sup>

2. Why is God called *The Father*?

1. Because he is the maker and preser-  
creatures, which, with the care and aff-

He is thus a Father to all mankind: but they that are his children in Christ, he is *their Father*, after an especial manner.

For he taketh them into *his family*, the Church; instructeth them by his *own Ministers*; guideth them by his *Holy Spirit*; makes them *new creatures*, that he may love them, and give them an *inheritance in heaven*.

**Q.** What is meant by God's Providence?

**A.** The wisdom and power of God, by which he knows and appoints how every thing in the world shall be, so that the whole creation is taken care of; *not the meanest creature can suffer without God's leave, either by malice or accident.*<sup>2</sup>

**Q.** Why then do evils befall men?

**A.** Very often to punish them, and to bring them to repentance; but especially to wean our hearts from being too fond of this life, and that we may think of, delight in, and prepare for a better.

**Q.** Doth God govern the seasons? *Do not summer and winter, spring and harvest, return certainly at their appointed times?*

**A.** They do: But then, to put men in mind that they depend upon God only, and not upon the seasons for their *daily bread*, he sometimes orders it, that the summer returns without its usual *heat*, and the harvest without its *fruitfulness*.<sup>1</sup>

<sup>1</sup> Matth. x. 29.

<sup>2</sup> Hag. i. 9, 10, 11.

... that all men shall die within number of years, is appointed by G that they live so long as they do, is al to his providence, which governeth all a sicknes, and other ways of death, com when they shall kill, and whcre they sha

Q. Have not wicked men, and wicked great power of doing mischief?

A. It is true, God hath given great oth to punish the wicked, and to try t f the righteous; but the word of God s, that neither men nor devils can do t urt, without the leave of God; and thi ason that there is not more mischief orld, and that all things are not every confusion.

Q. How far do your labours depend od's providence?

A. It is God who inclines our h----

. To have worthy thoughts of the great and  
ous God, Maker of heaven and earth; to  
ble yourself before him, on whom you and  
ings depend, “ and in whom we live, and  
ove, and have our being.”<sup>b</sup>

Stand in awe of so great a majesty, and  
r to provoke him, as if you were stronger  
be, by consenting to known sin. For  
e to him who striveth with his Maker.”<sup>c</sup>  
ever to murmur at Providence, whatever  
ens; for an infinite wisdom governs the  
d, and doth all for the best, though he gives  
n account of his ways to us.<sup>d</sup>

look up to God for whatever you want, and  
eg his blessing upon every work; remem-  
ng that nothing ought to be undertaken,  
ch is not fit to be prayed for. “ For there  
neither wisdom, nor understanding, nor  
unsel against the Lord.”<sup>e</sup>

o set God always before you, which will  
e you careful of your ways, watchful over  
r heart, and upright in your dealings. “ For  
s eyes are upon all the ways of the children  
men, to give to every man according to  
s ways, and according to the fruit of his  
ings.”<sup>f</sup>

l. Of what use is it to believe that God is  
Father?

1ets xvii. 28.      c Isa. xlix. 9.      e Job xxxiii. 13.

\* Prov. xxi. 30.      f Jer. xxxiii. 19.

*A.* If you indeed believe this, you will take your Father's word for what he promiseth; b pleased with what he ordereth; “ casting al “ your care upon him, for he careth for you.”

You will never abuse his goodness and long suffering; for though he hath the compassion o a father, yet if his children are obstinately disobedient, he is a God terrible in judgment.”<sup>h</sup>

In all your afflictions, you will have this com fort, “ It is good for a man to be in trouble,” if a gracious Father sees it convenient.

Lastly, If God be your father, your inherit ance is in heaven; which you ought much to think of, that “ where your treasure is, ther “ may your heart be also.”<sup>k</sup>

### The PRAYER.

*THOU art worthy, O Lord, to receive glor and honour, and power, for thou hast create all things, and for thy pleasure they are and were created. The Almighty God grant, that the know ledge and belief of this may create in us a suitable fear of offending him, an earnest desire of please him, and such a love as becometh thy dutiful children and servants. And grant that we who know the now by faith, may after this life enjoy the glorious blessings of thy kingdom, through Jesus Christ our Lord. Amen.*

<sup>e</sup> *1 Pet. v. 7.*   <sup>h</sup> *Ps. xlvii. 2.*   <sup>i</sup> *Ps. cxix. 71.*   <sup>k</sup> *Matt. vi.*

SECT. VI.

“ **A**ND in Jesus Christ his only Son our Lord. Who was conceived by the Holy Ghost, born of the Virgin *Mary*. Suffered under *Pontius Pilate*, was crucified, dead, and buried. He descended into hell; the third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead.”

2. What do we chiefly learn from this part of the *Creed*?

*A.* That Jesus is the *Son of God*, and that *He is our Lord*.

2. How doth it appear that *Jesus is the Son of God*?

*A.* From the history of his life, death, and resurrection from the dead; written at large in the Holy Scriptures, and briefly contained in these articles.

2. What are the chief things in the history of the life of Jesus, which are proper to confirm our faith in him?

*A.* That *He was spoken of by all the prophets from the beginning of the world*. That when the world was grown very wicked, and for the most part ignorant of the true God, he took upon him

the soul and body of a man, by being born of a virgin, of the family of *David*, by the power of the Holy Ghost.<sup>1</sup>

Having thus taken upon him our nature, was declared to be the *Son of God*, by a voice from heaven, and the world commanded to hear, and obey him, as the *Christ*; that is, the person ordained of God to make known his will to mankind. Having this commission from heaven, published his gospel, containing the most joyful message of salvation, and the means of attaining it. And to confirm the truth of his doctrine, wrought an infinite number of miracles, lived a most holy life, and died a most bitter death.<sup>2</sup>

For the people of the *Jews*, to whom he sent with his message, being not disposed, on account of their great wickedness, to receive his holy rules as he affirmed to be necessary to salvation; they therefore persecuted him most bitterly, and at last, having treated him with utmost scorn, they even forced *Pontius Pilate* against his conscience, to condemn him to be crucified.

When they were assured he was *dead*, it was particular care taken of his *burial*; for a company of soldiers were appointed to watch his body, that his friends might not take it away, and say he was risen.

<sup>1</sup> *Luke i. 70.*

<sup>2</sup> *Math. xvii. 5.*

During this time, his soul went into the place where the souls of men do go when they are parted from their bodies; that he might undergo all conditions of human nature.

But upon the third day after his death, (ever since called the *Lord's-day*,) he was by the power of God raised from the dead; and continued forty days upon earth, *instructing his disciples about the kingdom (or Church) which was shortly to be established.*<sup>a</sup>

2. How doth this shew that he was the *Son of God*?

1. He was thus, that is, *by his resurrection from the dead, declared to be the Son of God*, saith St. Paul.<sup>b</sup> For God would not have raised him from the dead, but that he approved of all that he had *said of himself*; all that he had *done in His name*; and all that he had *suffered for mankind*.

2. Why did Christ take our nature upon him?

1. That in our nature he might satisfy the justice of God, who was highly displeased with the whole race of mankind, because they had rebelled against him, and were become extremely wicked. And therefore he was called *Jesus*, that is, a *Saviour*, because, *he saveth his people from their sins.*<sup>c</sup>

2. Why did Jesus Christ suffer such severe things?

<sup>a</sup> Luke xxiv. 47.

<sup>b</sup> Rom. i. 4.

<sup>c</sup> Matth. i. 22.

*A. He suffered for our sakes, and in our stea  
and what our sins justly deserved we shou  
suffer. And being both the Son of God, at  
born of a woman, He became a full, perfect, a  
sufficient sacrifice and satisfaction for the sins  
the whole world.*

*2. May we be assured of this, that God  
fully satisfied with what he hath done and suf  
fered for us?*

*A. We may be confident of it: because God  
did not only raise him from the dead, but re  
ceived him into glory, *setting him at his ou  
right hand*;<sup>q</sup> that is, giving him all power in  
heaven and on earth.*

*2. How doth it appear that God hath done so*

*A. Because Christ hath made good all his  
promises, and fulfilled his prophecies, *which no  
but God could do*. He immediately sent down  
the Holy Ghost, by which his disciples were  
enabled to work the greatest miracles; and  
(though a company of poor, unlearned men) to  
convert the world to Christianity. And *as he  
had foretold*, he destroyed, in that age, the cit  
and nation of the Jews, for their wickedness  
and impenitency: and he has preserved his  
Church, *according to his true promise*;<sup>r</sup> so that  
neither the malice of men nor devils hath been  
*able to prevail against it*; which undoubtedly  
*sheweth that he hath the power of God.**

*\* Luke xxi, 7.*

*<sup>r</sup> Matth. vi. 18.*

Q. Since then Jesus Christ hath made our peace with God, we are secure from all danger of God's displeasure.

A. It is our own fault if we are not: For ~~we~~ hath reconciled us to God: He has set us an example, *how we ought to walk, and to please God.* He hath promised to enable us by his Spirit to do his will; and if in any thing we fall short of our duty, as we are too apt to do, he will prevail with God for pardon and grace for all such as continue to deserve them.

Q. But what if men despise these favours and means of salvation?

A. Why then there remaineth nothing but a fearful looking for of judgment. For this Jesus shall come again from heaven, to judge both the quick and the dead.

Q. What is the full meaning of those words?

A. That God hath appointed a day in which he will judge the world in righteousness, by Jesus Christ, when we must all appear before his judgment-seat, and every one shall receive a just sentence, according to what he hath done, whether it be good or bad.<sup>4</sup> Then the secrets of all hearts shall be disclosed, and the most hidden works of darkness shall come to light; men's consciences shall then be truly awakened, and they shall be forced to see and to confess their crimes, and

<sup>4</sup> Heb. x. 27.

Acts xvi. 31.

1. 2 Cor. v. 10.

42      *Instructions for such as have*

the justice of that sentence which shall then pass upon all those who have died in their sins unrepented of: *Who shall be cast into hell-fire, where there shall be wailing and gnashing of teeth.*<sup>x</sup>

While those that are warned to flee from the wrath to come, and have brought forth fruits meet for repentance, shall be judged worthy of eternal happiness.

*Q.* Why is Jesus called *our Lord*?

*A.* Because he hath *redeemed* us from the power and slavery of Satan.<sup>y</sup> We live under his *protection*. Whatever blessings we enjoy, it is for his sake. And it is from him, that all his faithful servants *expect* their reward. And therefore, when we ask any blessing of God, we thus conclude our prayers, *Through Jesus Christ our Lord*; acknowledging that we are not worthy to ask or to receive the least favour, but *in and through Him*.

*Q.* What will be the fruits of such belief in Christ?

*A.* Every part is full of comfort and instruction.

*You believe in Jesus:* Why then you have placed your confidence in one who is *able to save you*. He can forgive your sins: He can give grace and strength, and perseverance, and after all, *eternal life*; for *He is the Son of God*.

<sup>x</sup> *Matth. xiii. 42.*

<sup>y</sup> *1 Cor. vi. 10.*

*You believe that he is the Christ; one sent from God. Then you are sure that the doctrine which he taught is true, and that you ought to submit to it, and be governed by his laws.*

*You profess he is your Lord, and that his service is perfect freedom.*

If you are poor, you have a right to the favour of your Lord, as much as the greatest man on earth; and if you are rich, *He is your Lord*, and as much to be honoured by you as by the poorest.

So that we being all fellow-servants, ought not to lord it over one another.

*When you call to mind, that he was born of a woman, you are sure that he took our nature upon him, with all its weaknesses, miseries, and temptations; and therefore will be ready to support, to pity, and to pardon all that come to God by him.*

*You here remember that Jesus Christ suffered for you. You see then, what an abominable thing sin is, that it required such a sacrifice; and what all they must expect, who shall fall under God's displeasure, for want of a timely repentance.*

At the same time, you are sure that your sins cannot be so great, but that the price he has paid will be sufficient, if you repent of your sins, and endeavour to lead a new life.

*in, but gave him up for us all, unto us, us, my us nothing that may be good for us.*<sup>2</sup>

Since therefore it is in him only that  
ave hope, you must not forget the love  
aviour thus dying for you; nor turn yo  
pon that holy Sacrament, where his de  
nceries are especially remembered.

There you will learn, and be enabled  
*take up the cross, whatever affliction G*  
*ay upon you; to submit yourself to his*  
*wisdom, with all humility, as your Savi*  
*For the servant must not be above his L*  
*freed from sufferings.*<sup>2</sup>

*You believe that he died, was buried,*  
*the third day from the dead.*

Then you are sure that *God can*  
*dread: and therefore we hope, both for*  
*and our friends, that we shall live a*  
*... that Noah in Jesus shall God bring:*

*He is in heaven, at the right hand of God.*  
Here is our comfort: We know we are sinners; but then, our Redeemer, our Advocate, is in the greatest power and favour in heaven.

He has secured our pardon, upon our repentance; he will assist and deliver us from the Devil, and our own corrupt hearts; and he will provide a place of happiness for us when we die, *let our hearts be, where our treasure is, in heaven.*<sup>c</sup>

*You believe that Jesus Christ shall come again to judge the world in righteousness.*

And will not this awaken you, and make you seriously to prepare for that great day, by a timely repentance?

Can you think of judgment, and *wrath to me*; and will not this terrify you from following your lust?

If the secrets of all hearts will then be disclosed, will not you be afraid to harbour such thoughts, such designs, as will not bear the light of judgment of God?

Can you be foolishly merry the day you have repeated this belief?

Will you hardly forgive your neighbour that has offended you; and will you then hope that God will be ready to forgive you?

Do you believe that we must then give an account for all the favours which God hath

And above all, consider that you must be judged, not as the world judgeth of you by the word of God; by which, thou must resolve to live, and not according to foolish opinions and sinful customs of the world.

Lastly; this belief hath comforts, as well as errors; for though we shall indeed be called to strict account, yet we are sure to be heard favour, and treated with compassion, if our will bear it: for, He who knows our infirmities, He that died to save us, is to be our judge.

### The PRAYER.

*O Saviour of the world, who by thy precious blood hast redeemed us; Saviour, we most humbly beseech thee. Grant that thine*

## SECT. VII.

[ Believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. *men.* ]

Q. Why do we believe in the *Holy Ghost*?  
A. Because it is the Holy Ghost who fits us heaven? <sup>d</sup> and therefore we are dedicated to him in baptism, by the command of Christ; and taught to pray, that he may be ever with us. <sup>e</sup>  
2. How doth the Holy Ghost fit us for ven?

A. By convincing us of the danger of *sin*, <sup>f</sup> of necessity and mercy of a Redeemer; and of possibility of overcoming our enemies.

Q. By what means doth the Spirit convince of the truth of these things?

A. By establishing the Prophets and Apostles make known the Will of God; and to confirm by miracles what they said, that men might assured their word was the *Word of God*. So that in a very short time a great part of the world was converted to Christianity, not by

*Tit. iii. 5.*   <sup>e</sup> *Math. xxviii. 17.*   <sup>f</sup> *2 Cor. xiii. 24.*

<sup>e</sup> *John xv. 26.*

By which means are the hearts of such as shall be saved.

2. Is it not sufficient that we have then preached unto us?

A. It is not, unless the Holy Ghost enlighten our understanding. *For no man knoweth the bings of God, but the Spirit of God, who is with us heretofore, to the natural man, the Gospel is foolishness, neither can he know the things spoken.*<sup>1</sup>

And even where we do know the truth of our duty, we are not able to perform the same. *Spirit sanctifieth our hearts, worketh in us good dispositions, the fear and love to his law, and hearty concern for souls; by which we are enabled in time to overcome our lusts, to follow that which is good and to prepare for another life.*

2. What must we do, that the Holy Ghost may dwell in our minds and save us?

know your wants, if you ask you shall receive; you shall receive such grace as shall be sufficient to direct, to assist, to support, and to comfort you, until you come to his everlasting kingdom.

But then you must desire and pray for his gracious fellowship: *You must cleanse yourself from all filthiness of flesh and spirit,*<sup>m</sup> and preserve your body a fit temple for the *Holy Ghost to dwell in;*<sup>n</sup> and you must live in obedience to those whom the *Holy Ghost hath set over you,*<sup>o</sup> to teach and to govern you; and then you may be confident, he will conduct you safe to heaven.

Q. Is God thus merciful to all that are baptized?

A. *God would have all men to be saved, and to come to the knowledge of the truth.*<sup>p</sup> But there are very many who perish for want of grace, and yet their destruction is from themselves.

Such are they who neglect the means of grace; *they have not, because they ask not.*<sup>q</sup>

Such are they also, who will not use the graces God hath given them; and then, according to his word, *he taketh away even that which they have.*<sup>r</sup>

There are many who grieve the *Holy Spirit,* and force him to withdraw his gracious assistance, by their consenting to known iniquity, and continuing in it.

<sup>m</sup> 2 Cor. vii. 1.

<sup>n</sup> 1 Cor. iii. 16.

<sup>o</sup> 1 Cor. xiii. 28.

<sup>p</sup> 1 Tim. ii. 4.

<sup>q</sup> James iv. 2.

<sup>r</sup> Math. xxi. 24.

50      *Instructions for such as have*

And lastly, there are many *who do despite to the Holy Spirit*,<sup>a</sup> saying, *Depart from us, for we desire not the knowledge of thy ways*.<sup>b</sup>

2. Of what use will this belief be to us ?

A. It will keep you from despair ; your corruptions may be great, and to human reason impossible to be overcome ; but with God all things are possible.<sup>c</sup>

It will keep you from presumption ; you will not expect God's assistance without using your own endeavours.<sup>x</sup>

Lastly ; It will keep you from running into error, while you keep close to that *Word* which he hath inspired, to those *Pastors* whom he has sent, and continue in that *Church* which he hath sanctified,

Q. *What must we believe concerning the Catholic Church?*

A. We believe that Jesus Christ ordained the Apostles, and they their *successors*, to preach the Gospel, to baptize, and pray for all that were disposed to obey it ; and to reprove, correct, or cut off such as should become a scandal to their holy profession.

Now these Governors and Pastors, with the people under their charge, are called *the Church* ; of which *Christ* is the head.

<sup>a</sup> *Heb. x. 29.*

<sup>b</sup> *John xxi. 14.*

<sup>c</sup> *Mark x. 27.*

<sup>x</sup> *Phil. ii. 12.*

It is called *holy* on many accounts; but especially, because its great design is to make men *holy*, and all its members are required to be so.

It is also called *Catholick*, that is, *Universal*, because it is by Christ designed for the salvation of *all nations and people* that will receive and obey the laws of the Gospel.

And it is to the Governors and Pastors of this Church that Jesus Christ has made this remarkable promise; *Lo, I am with you always, even unto the end of the world.*<sup>2</sup>

Q. How is Christ with the Pastors of his Church?

A. His Holy Spirit is with them, to bless those whom they bless in his name, and to chastise those whom they justly censure.

Q. What is the end of *Church censures*?

A. To bring sinners to repentance, and to preserve the Church *pure and undefiled*, if that may be; at least to hinder the judgments of God from falling upon the whole body, which we shall not have reason to fear, while notorious offenders are called to an account, brought to a sense of their wickedness, or cast out, if they continue obstinate.

Q. May not one hope for pardon from God without being exposed to shame?

A. Whoever strives to avoid the Church's censures, doth not see the danger of doing so.

<sup>1</sup> *Mark xvi. 15.*

<sup>2</sup> *Math. xxviii. 20.*

nviction of sinners, and depriveth hi  
e prayers of the faithful, and the min  
solution ; and that he may justly ex  
iar from God in a way more afflicting.

*Q.* What then is the duty of a perfc  
akes himself liable to the censures  
hurch ?

*A.* His duty is, humbly to submit  
iritual governors, as unto Christ ; not  
pon *their* censures as a *punishment*, b  
eracy, to be called to an account in this  
at he may not be condemned in the i

To give glory to God, in a *free con*,  
is sins, acknowledging that God is  
unish sinners, however they may ef  
ensures of mén.

He is to do this with a true sorrow  
ffences, stedfastly purposing to lead a r  
eader of God the Searcher of heart

his Church : *Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.*<sup>b</sup>

**Q.** What is meant by the *Communion of Saints* ?

**A.** That all true Christians, called *Saints*, (that is, people *dedicated to God*) are one body, having *one head, one faith, one hope, one baptism*. And therefore every true Christian hath an interest in the prayers and charities of the whole Church, and a right to all its privileges ; that is, every Christian hath a right to the *forgiveness of sins, the love of God, the merits of Christ, the fellowship of the Holy Ghost, and the ministry of the holy angels*:

From which we ought to learn, what a very *bad condition* it is *to be out of this communion, or to be of the number of them who are not called saints* ; that is, who do not live as becomes the *Gospel* : all such being without hopes and without promises.

**Q.** How hath every Christian a right to the *forgiveness of sins* ?

**A.** Only by the merits and promise of Christ, who hath made our peace with God, upon condition, that *with hearty repentance, and true faith, we turn unto him*.

**Q.** Then the promise of *forgiveness* is no reason why people should continue in *sin, in hopes of pardon* ?

kind. *The goodness of God ought w<sup>th</sup> repentance ;<sup>c</sup> and if it doth not do justice will send them to destruction.*

Therefore remember, that if you si you run the greatest hazard ; you whether ever you shall have time to repent, without which there is no : of sins.

Q. What is the reason why so who profess to believe the forgiveness yet despair of pardon ?

A. While any person leads a car ought to be thus afflicted ; and to ei comfort or divert such a person, is to

But if a man hath been a sot having been otherwise, doth truly hath no reason to despair of merc for want of right information if  
is the duty of such a per

that men may have no reason to despair, God hath given power to his ministers to absolve the penitent: and what *they* do, will be approved in heaven.<sup>d</sup>

**Q.** Will there certainly be *a resurrection of the body?*

**A.** As sure as now we live, we shall rise again; God hath expressly said it,<sup>e</sup> and he is able to do it.

**Q.** What is the duty of one who believes this?

**A.** To keep his body in temperance, soberness, and chastity, that it may be a fit temple for the Holy Ghost to dwell in. *That he who raised Christ from the dead, may quicken our mortal body, by the Spirit that dwelleth in us;*<sup>f</sup> and then everlasting life will be a blessing indeed.

**Q.** What is meant by *life everlasting?*

**A.** That, at the resurrection, our bodies and souls being joined again, we shall then live for ever, either in endless happiness, or endless misery. *For so God hath assured us.*<sup>g</sup>

**Q.** This is a matter of great concern indeed.

**A.** But to make you serious, consider, that, at the hour of your death, your condition will be unchangeable: If you have lived a christian life, you will then be happy for ever; but, if you shall have lived carelessly, and die without

<sup>d</sup> Math. xvi. 19.

<sup>e</sup> John v. 28. <sup>f</sup> Rom. viii. 11. <sup>g</sup> Math. xxv. 46

or not.

*Q.* One cannot sure but think of every one that doth so, to be sure be saved.

*A.* That is a sad misfortune. Me go to heaven, and yet take no care to selves for it. But remember, that careleſs or an ungodly man *repeats th. his Creed*, he doth in truth profess that I to be *damned*.

*Q.* Pray, what do the Scriptures ſe the condition of ſuch?

*A.* That *they ſhall be caſt into hell-fire* hopes of ever ſeeing *an end of their* without friend to help them, without comfort them.

*Q.* And what will be the condition that go to heaven?

*A.* *They will have no more sorrow*

death, will be your portion ; which you would do well to think of, and to pray to God that you may make a wise choice.

### The PRAYER.

*O GOD, forasmuch as without thee we are not able to please thee ; grant, that thy Holy Spirit may, in all things, direct and rule our hearts. Make us lively members of thy Church, and partakers of all its blessed privileges ; and give us grace that we may never forfeit them by any wilful disobedience to thy laws, or to those whom thou hast set over us. Vouchsafe us forgiveness of all our sins before we die, that through the grave and gate of death, we may pass to a joyful resurrection ; and that finally we may come to thine ever lasting kingdom, through Jesus Christ our Lord. Amen.*

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### SECT. VIII.

2. " **W**HAT dost thou chiefly learn in these articles of thy belief ?

*A.* " First, I learn to believe in God the " Father, who hath made me and all the world.

" Secondly, in God the Son, who hath " redeemed me and all mankind.

That there is *one God*, who *never left* without witness;<sup>m</sup> but gave evidence power, and wisdom, and goodness to all ages unto us, he hath made himself known person of the *Father, Son, and Holy Ghost*; our Creator, Redeemer, and Sanctifier; *that we come more perfectly to know the power of our Redemption.*

That *God the Father* had compassion for his creatures, which greatly stood in need of mercy, and sent his only Son to redeem us. That *God the Son* took our nature upon him, and made known his Father's will; set us an example how we ought to walk and to please him; became a sacrifice for us; by which sacrifice we *obtained redemption through his blood, even the remission of our sins*;<sup>n</sup> for confirmation of which he rose again from the dead, and sent the Holy Ghost to instruct us for the hardness of our hearts.

they become *new creatures*, and such as God, in mercy, will receive into his heavenly kingdom.

Now, *without faith*, that is, without believing the Gospel, which containeth thele truths, we cannot serve God, nor hope for pardon and salvation from him.

But if we believe the Gospel, this faith becometh a powerful means to make us good, if either the *greatest promises*, or the most *dreadful threatenings*, can work upon us.

2. What are the promises you mean?

A. A full and free pardon of all our sins, if *with hearty repentance and true faith* we turn unto God.

A full assurance that God will require of us no more than he will enable us to perform.

And lastly; A sure promise of eternal happiness, if we but do our best to serve God.

A. These are very comfortable truths; I pray God they may never be lost upon us. But what are the *severe threatenings*, you spoke of?

A. *They that will not retain God in their knowledge, he will give them up to a mind void of judgment.*

Being thus given up, they will fall into such courses as must bring them to destruction.

Which destruction will be most terrible. *They shall be turned into hell, where the worm dieth not, and where the fire shall not be quenched.*

• Rom. i. 28.

Q. How doth the belief of these things become a means to make us good?

A. By making us serious and thoughtful, which they must needs be, who often think of these matters.

By being ever present with us, and setting life and death eternal before our eyes. *Convincing us, that it is our wisdom to forsake the pleasures of sin, which are but for a season: And that it is reasonable to do what God hath commanded, if we expect to obtain what he hath promised for our encouragement.*

And when we are thus *disposed for eternal life*,<sup>p</sup> God the Father becomes *reconciled to us*; God the Son becomes *our advocate*; God the Holy Ghost becomes *our guide and comforter*.

Q. What is the reason why all who know this, do not presently become obedient servants to God?

#### *Causes of Unbelief.*

A. Because many are careless, and never mind their souls; many are obstinate, and will not think of these things; many are wholly taken up with the cares or the pleasures of this world, and cannot look towards a better; and many are wicked, and dare not think of a life to come.

Now where it is thus with men, all the *promises of the Gospel* will not move them, nor the *terrors of the Lord* frighten them into obedience.

2. Is it not sufficient to *live well*, though one should not believe these things?

A. You may as well hope to live without food, as to live well without faith.

We have many grievous sins to be pardoned, the pardon of which none but the Son of God can procure for us.

We have ungovernable appetites to struggle with, which nothing but the fear of God can keep under.

We have the temptations of a naughty world, and of an evil spirit to resist, which nothing but the Spirit of God can enable us to oppose.

To God therefore we must go for help, which we cannot do, *unless we heartily believe these Articles of our Christian faith.*

2. Are these the only necessary truths to be believed?

A. These are the most necessary; and the knowledge and belief of these will help you to profit by the whole Word of God, by which your faith will every day be strengthened.

2. I pray shew me how?

A. When you read in the Holy Scriptures of God's judgments upon sinners; of the whole world destroyed by a flood; of cities overturned; of nations carried captive; of famines, wars, and pestilence: in all these, you will see and *learn to fear the Almighty power of God, and that it is our wisdom not to provoke him.*

and when you know that all men  
to this kindness, who strive to des  
will serve him with cheerfulness.

When you see the wickedness of t  
upon their own heads, and wic  
brought to nought; you will be c  
this faith, *that all things are naked i  
the eyes of Him with whom we have*

When you find things brought i  
hundred years after they were for  
admire *the providence of God*, and  
that he orders all things for the bes

But above all, the Gofpel will c  
*That you have not believed in vain.*

The miracles of Jesus, both mar  
will force you to believe his doctrir

*His doctrine will appear every w  
God : His example will make you  
your duty ; and His sufferings will e*

you see Jesus Christ, his Apostles, and servants, so much concerned to save us.

And lastly, you will learn to value the Word of God, which is the *foundation of that faith*, by which you hope to be saved.

**Q.** Are there any other benefits of this faith?

**A.** Yes. It is by this faith that we are able to suffer afflictions without murmuring; to know we are sinners without despair; to think of death without trembling.

And it is because we profess to believe in God, that we ourselves are believed and trusted by men.

**Q.** But how must we possess our hearts with such a lively faith?

**A.** Consider, that faith is the gift of God, and must be obtained by using proper means.

Therefore, if you resolve to forsake every evil way, hearken to the Word of God, cast yourself upon his mercy, pray to him for help, and purpose to be governed by his laws, your faith will increase daily, *you will go from strength to strength*, and be able to do all things which will make you acceptable to God.

Only remember,

That you must never depend upon God's mercies and promises, unless you do what he hath commanded.

*That what God hath threatened will come to pass; whether you believe it or not.*

which we ---  
much soever it is neglected.

Therefore pray earnestly to God  
may not suffer your heart to be hard  
that you may ever believe his pro-  
stand in awe of his judgments.

### The PRAYER.

WE believe: Lord, increase our  
give us grace, that with an hol-  
adorn the religion we profess. Keep  
this faith, into which we are bap-  
errors may separate us from Thee; bu  
O merciful God; thy grace, O 'bleſſ  
fellowship, O Holy Ghost, may defe  
us in all dangers and adversities,  
the end of our faith, even the sc  
souls. Amen.

---

**A.** "Ten.

**Q.** "Which be they?

**A.** "The same which God spake in the "twentieth chapter of *Exodus*, saying, I am the "Lord thy God who brought thee out of the "land of *Egypt*, out of the house of bondage."

**Q.** Why did they promise for me that I should keep God's Commandments?

**A.** Because you cannot possibly go to heaven, if you do not keep them; *If thou wilt enter into life, keep the Commandments.* For by these we shall be judged at the last day.

That they belong to us as well as unto the people of *Israel*, we may be sure, because Christ hath confirmed and explained them in the Gospel. He is the Lord *our* God as well as *theirs*.<sup>1</sup> He brought *them* out of the house of bondage; and He brought *us* from darkness to light, and from the power of *Satan* unto God.<sup>2</sup>

**Q.** Why do the Commandments begin with these words, *I am the Lord thy God*?

**A.** That we may prepare our hearts to receive his Commandments with the greatest concern and reverence.

When the *Lord of heaven and earth*, of life and death, speaks; sure his creatures will hear and obey, *for conscience sake*, that is, because God commands them.

**Q.** But can we keep the commands of God?

<sup>1</sup> *Matt. xix. 17.*   <sup>2</sup> *Math. v.*   <sup>3</sup> *Acta xxvi. 18.*



66 *Instructions for such as have*

*A.* We can do our best, and it is our great happiness, that God for Christ's sake will accept of that, instead of a perfect obedience.

*I.* "Thou shalt have no other God but me."

*Q.* What is the meaning of this Commandment?

*A.* You are hereby forbidden to think any creature so *great*,<sup>4</sup> as to be feared more than God. Or any thing so *good*, as to be more worthy of your love.

You are forbidden to depend upon yourself, upon your own labour and care, for prosperity; upon your friends for security; upon your wealth for happiness; for these are blessings *only* when God is pleased to make them so.

You are hereby forbidden to give heed to *superstitious observations and charms*, for procuring of *good*, or for preventing *evil*; for this is to forsake that God, without whose leave and direction, neither good nor evil can befall any of his creatures. *Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.*<sup>5</sup>

Lastly; You are by this command forbidden to *murmur* at God's dealings with yourself or others, for he is Lord of all. You are forbidden to *help yourself by unjust ways*, for this is to *do it without God's leave*. Or to take the glory

<sup>4</sup> *Math. x. 28.*

<sup>5</sup> *Judges x. 14.*

of good success to yourself, for this belongs to God only.

*Q.* What is *commanded* in this law?

*A.* You are hereby commanded to live as in the sight of God; firmly to believe what he hath made known in his holy Word; to pray for his blessing upon every thing you undertake; and to give him thanks for all his favours.

You are likewise commanded openly to own him as your God, by going constantly to his house, (the church,) where he is publickly honoured as the great Lord and Benefactor of the world.

Lastly; You are hereby commanded to respect every thing that is his, his *Day*, his *Word*, his *House*, his *Ministers*. And to do all this with the heart, as well as with the body: for whatever you speak or think is known to him.

*II.* “Thou shalt not make to thyself any “graven image, nor the likeness of any thing “that is in heaven above, or in the earth “beneath, or in the water under the earth. “Thou shalt not bow down to them, nor “worship them. For I the Lord thy God am “a jealous God, and visit the sins of the fathers “upon the children unto the third and fourth “generation of them that hate me, and shew “mercy unto thousands in them that love me, “and keep my commandments.”

*Q.* What is the meaning of this Commandment?

*A.* All that believe in the true God hereby *forbidden* to worship him by an *image* or picture, because God is jealous of honour; and though people may pretend to worship the image, yet if they worship *before* them they shall be severely punished: for that truth forbidden by this command.

*Q.* Does this command concern *us*, have none of this practice?

*A.* It concerns you upon many accounts.  
1. To make you thankful to God, who by his providence, and not by his judgments, cured us of this *vile custom*.

2. You may from hence learn how necessary it is to keep close to the word of God, who knows our infirmities, and hath therefore forbidden all use of images in his service; some neglecting, brought them into church upon pretence of instructing the ignorant, which neither Christ nor his Apostles thought fit to appoint; and now they are a *cause unto idolatry*.

3. Lastly; This command will direct you how to behave yourself in the presence of God.

*Q.* I pray shew me how it doth so?

*A.* You must not bow before an *image* because such humble respect before

God only; which respect therefore you must shew when you worship Him; for *so good men have ever done*;<sup>7</sup> and to do otherwise, is to affront God to his face, and is a sin not sufficiently thought on.

2. How doth the greatness of this sin appear?

1. If you are forced into a place where people were worshipping an idol, you would sit, or by some way shew that you despised it. Therefore, if you sit or sleep in God's house, when others are praying to him, will it not be judged that you despise that God to whom they pray?

Q. How must we behave ourselves in *God's house and presence*?

1. Consider seriously, *that you go to church to do honour to God, and to ask such things as you cannot want without being miserable.*

Therefore your behaviour must be such as may be apt to procure, in yourself and others, a great regard for God, and an humble opinion of ourselves.

When you ask God's pardon and blessing, you must do it *upon your knees*; and you must stand up to praise him for his works and favours.

You must carefully attend to what is read to you, for it is *the Word of God*, without which you cannot be saved;

And then you will return home with God's blessing.

<sup>7</sup> Gen. xxiv. 26. Exod. xxxiv. 8. Acta xx. 6.

*Q.* Doth this command afford any further instruction?

*A.* Yes: It shews us that the piety of parents shall be remembered for the good of their children, to many generations.

That the best portion children can receive from their parents, is God's blessing.

And that such parents as are not careful to love God, and to keep his commandments, do leave certain calamities to their posterity.

III. "Thou shalt not take the name of the "Lord thy God in vain: for the Lord will not "hold him guiltless that taketh his name in vain."

*Q.* When do men take the name of God in vain?

*A.* When they use it to any *idle or wicked purpose whatever*; as when they speak of God or of his Word or Worship, after a jesting way

When they pray to God, or call upon him without minding what they say.

When they swear falsely, or in common discourse. And when they use the name of God or his Word in *charms*, or in *curses*, or in *making vows about trifles*.

*Q.* What is the meaning of that expression *The Lord will not hold him guiltless*?

*A.* The meaning is, That this sin shall certainly be punished, and more than words can express; however common it is, and little regarded.

Q. Is it a sin to swear by any other oath?

A. Our Blessed Saviour (*Matth. v. 34.*) expressly forbids all swearing in common discourse, let the oaths seem never so innocent.

Q. What are the oaths you mean?

A. To swear, by *one's Faith*, by *one's Life*, by *the Heavens*, by *the Virgin Mary*, and the like: a custom which is very sinful, and which will expose you to the wrath of God.

Q. Must a person swear, when he is called by *the Magistrate* to do so?

A. Yes, it is then his duty to do so, because it is to put an end to strife,<sup>2</sup> which is well pleasing to God.

Q. What is the duty of one who shall be *sworn on a jury*?

A. His duty is, to lay aside all prejudice; honestly to endeavour to find out the truth, without so much as wishing to find things otherwise than indeed they are. Never to be led by other people's persuasions, but to make such a return as he believes in his conscience to be true.

Q. What is a person's duty who is *sworn to give evidence*?

A. His duty is, to consider seriously what he is going to say, that he may speak the truth to the best of his knowledge, neither concealing any part, nor adding to it. Remembering that

<sup>2</sup> *Heb. vi. 16.*

*those who tamper with men upon it*

*Q.* What are we commanded i

*A.* To speak of God, and of i  
ters, after such a serious manner.  
may learn to have reverent tho  
and his service.

IV. "Remember that thou  
" Sabbath Day. Six days shalt  
" and do all that thou hast to  
" seventh day is the Sabbath of  
" God. In it thou shalt do no m  
" thou and thy son, and thy  
" man-servant and thy maid-serv  
" and the stranger that is with  
" For in six days the Lord ma  
" earth, the sea, and all that in  
" rested the seventh day, wher  
" blessed the seventh day, and ha

*Q.* How far doth this comm:

day,<sup>b</sup> and the Church hath ever since observed it, according to the true meaning of this command.

*Q.* Why are we bid, in an especial manner, to keep this law?

*A.* Because if this should be forgotten, all religion would soon be forgotten with it: and the very knowledge of the true God, as it is in many nations, would be lost amongst us, were there not days set apart, and persons appointed to bring it to our remembrance.

*Q.* How hath God blessed this day above the rest?

*A.* Having sanctified, that is, separated it from the common business of life, he hath promised an especial blessing to all such as keep it holy; and Jesus Christ hath renewed that promise.<sup>c</sup>

*Q.* How must we keep it holy, that we may obtain this blessing?

*A.* We must lay aside all such business, cares, and pleasures, as may any way unfit us for the service of God, to which the day is devoted; and leaving all our worldly concerns, for that time, in his hands, who is able to make us amends for the want of our own and servants labour: We must go to the place of public worship, and give honour to God by confessing our unworthiness, that we are sinful, needy, helpless creatures; by acknowledging his power and

*A.* Yes, all that can be spared fr  
sary business of the family.

*Children,* that they may learn th  
from their infancy to fear God.

*Servants,* that they may not for  
have a *Master in heaven.*

And the *very beasts* are to rest, u  
require it to be otherwise, that th  
tion may rejoice in the mercies of

*Q.* Why is it said, *six days shal*

*A.* To put us in mind, that it  
gives us all our time,

That we are fallen from a state  
and must labour for our daily bre

Lastly; that it is purely by God  
that we prosper in our daily labour  
fore we ought to serve him truly :

*Q.* How is the Lord's-Day pro

*A.* By ~~neglecting~~ to go to chur

Q. What is our duty on such days:

A. To go to the publick place of worship, to thank God for his favours to his Church, and particularly, for that we then remeber.

To let our servants have leisure and innocent diversions, that they may cheerfully serve both their masters on earth and in heaven.

However, where necessity requires, both the servant should be willing, and the master should not scruple, on such days, to do what is really needful.

Q. May we not observe fortunate and cross days?

A. By no means: it is a great sin to do so, and expressly forbidden by God,<sup>a</sup> and reckoned as a sort of witchcraft, and with good reason; for by this superstition, God, the author of all good, is forgotten to be feared, praised, and trusted in.

#### The PRAYER.

O GOD, who alone art worthy of our love, give us grace that we may never forget Thee, nor thy glorious perfections; but that we may serve Thee according to thy Word, in sincerity and godly fear; that we may never mention thy sacred Name without reverence; that we may perform the vows that are upon us; that we may not spend thy holy

<sup>a</sup> Deut. xviii. 18.

days in vanity and idleness, nor in a  
attendance at thy house only; but that w  
Thee with our hearts, as well as our bod  
Jesus Christ our Lord. Amen.

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## SECT. X.

v. " **H**ONOUR thy Father and  
ther, that thy days may  
" the land which the Lord thy God giv  
2. What are the duties contain  
command?

1. The duty of children to their  
servants to their masters, of people to  
vernors, of all Christians to their spiritu  
and of all men to their betters.

2. Why is the duty of children to  
rents only mentioned.

1. Because that is a duty first lea  
best understood; children very natu  
their parents, and are generally kept  
jection by them; and therefore, when  
commanded *so to honour* others, as the  
parents, they easily know what that  
and will more readily pay the duties  
*all their betters.*

2. How must I honour my  
mother?

**A.** You must in all lawful things cheerfully submit to them, be careful not to grieve them by stubborn and evil courses: You must shew them all due respect, and thankfully acknowledge their kindness to you; bear with their infirmities, hide their failings, supply their wants, and pray for their present and everlasting happiness: which if you do, in obedience to this command of God, you may expect to live to be a happy parent yourself.

**2.** What would then be *my duty*?

**A.** *The duty of parents* is, to bring up their children in obedience, and in the fear of God; to take care that they be instructed in true religion; to provide for them, but not by unrighteous ways; to correct them when they say or do any wicked thing; to be examples to them of piety, sobriety, and diligence. And lastly, to bless, and pray for them. All which you will be more careful to do, if you consider what a dreadful thing it will be, should your children be for ever miserable through your negligence?

**2.** What if it should be my lot to be a servant?

**A.** *The duty of servants* is, to be obedient to their masters, diligent in their business, *not with eye-service, as men-pleasers*; to be as careful of their masters' goods, as if they were their own; neither wasting them, nor suffering others to do so. To be no tale-bearers; but above all, to be honest, not only for conscience, but for credit.

fake; *deceit and pilfering* being abominable qualities, never forgotten by others, and very hardly left off by those that give way to them. And lastly, he must remember that he hath a *Master in heaven*, to whom he oweth service, and from whom he may expect the reward of a faithful servant.

And for the comfort of servants, the same Lord of all men, who commands them to be *faithful*, commands their *masters* to be *just and kind*, and *careful of them*; to give them what is right; to use them like fellow-Christians, taking care of them in their sickness, allowing them time to serve God, and setting them *an example* of doing so; ever remembering, that there is no respect of persons with God, *who putteth down one, and setteth up another*.

*Q. What is our duty towards them that have the rule over us?*

*A. Your duty is, to obey them, not only for fear of punishment, but for conscience sake.*<sup>\*</sup> Not to speak evil of them, but to shew them all becoming respect, and to pray that God may bless them, and make them instruments of great good to us all.

For men in authority, fearing God, are a mighty blessing; *their duty* being to keep the people in peace and quietness; to defend the *persons and rights* of honest men; to punish the

\* *Rom. xiii. 5. 2 Cor. viii. 10.*

unruly ; to advise them that have no counsellors ; and in all things to promote the glory of God, and the welfare of all below them.

2. What is the duty of people to their pastors ?

A. *To respect them<sup>f</sup> for their master's sake, and for their work's sake, remembering the words of Christ to his Ministers, he that despiseth you, despiseth me.<sup>g</sup> Therefore your duty is to hearken to their instruction; to pay them their due without fraud or grudging,<sup>h</sup> that God may bless both their labours and yours.*

For it is their business and duty, to study all ways of teaching you how you should walk and please God; to reprove you when you do amiss; to pray that you may do well; to bless you in God's name; and to be wholesome examples in word and deed, and they have much to answer for, if they are not such.

2. Whom else must I honour ?

A. All that are your betters, by reason of their greater age, their learning, their estates or places; to whom therefore you must shew a just regard.

*And it is their duty, not to be high-minded, but to be grave; not dishonouring themselves; courteous, easy to be spoke to, and ready to help where they can do it.*

<sup>f</sup> 1 Thess. v. 13.

<sup>g</sup> Luke x. 16.

<sup>h</sup> Deut. xxvi. 12.

Q. What is the meaning of the promise which God hath made to such as keep this command?

A. That God will bless them in the way they shall go, which will be a means of prolonging their lives. On the contrary, *he that despiseth his father and mother, the ravens shall pick out his eyes*,<sup>i</sup> that is, he shall act foolishly, as if he were indeed blind.

VI. "Thou shalt do no murder."

Q. What is here forbidden?

A. You are hereby forbidden to do violence to any man by *word or deed*; to wish any man's death; to be glad at misfortunes; and particularly, you are forbidden that which is the occasion of all these sins, *To bear malice or hatred in your heart*; for if you do so, you will be apt to provoke others to mischief, you will be apt to do it yourself; and therefore St. John saith, *whoever hateth his brother is a murderer*.<sup>k</sup>

Q. Is any thing else hereby forbidden?

A. Yes; you are forbidden every thing which may make your own or other men's lives uneasy or unsafe; entertaining of prejudice, provoking language, and taking away men's good name; for a man may be murdered by words, and his heart broken by ill usage.

You are also hereby forbidden all intemperance, by which you destroy your own, and *help to ruin other men's lives*.

<sup>i</sup> Prov. xxx. 17.

<sup>k</sup> 1 John iii. 13.

All which are grievous sins, and a dreadful vengeance will follow those that send men out of the world sooner than God and nature designed.

2. What is the duty required in this Commandment?

A. It is your duty, as much as in you lieth,<sup>1</sup> to live peaceably with all men: to avoid the company of contentious people; to deliver the oppressed,<sup>2</sup> and to be merciful to such as are in misery; to forbear and forgive one another:<sup>3</sup> and be well pleased with the welfare of all men.

VII. "Thou shalt not commit adultery."

2. What are the sins here forbidden?

A. All manner of uncleanness, and all such things as are apt to lead men into vices not fit to be named. All drunkenness and gluttony, and eager contriving for the belly; a slothful life, wanton words and actions; filthy books and songs; all which are a great offence to God, and by no means fit for one who expects to live with saints and angels in heaven.

Q. Many people do not look upon these sins to be so great and dangerous as you speak of.

A. That is because they do not believe the Word of God, which declares, That whoremongers and adulterers<sup>4</sup> God will judge. And what that judgment shall be, you find Rev. xxi. 8; They shall be cast into the lake which burneth with fire and brimstone.

*Rom. xi. 18; in Prov. xxii. 24. <sup>2</sup> Eph. iv. 33. <sup>3</sup> Heb. xiii. 1*

2. What then is my duty, that I may escape that dreadful sentence?

1. Your duty is, to be temperate, *to bring your body in subjection*<sup>p</sup> to your spirit; and, if you cannot contain, to use that honourable remedy,<sup>q</sup> which God hath provided to keep you innocent. Ever remembering, that *whoredom takes away the heart*;<sup>r</sup> that is, it makes men regardless of what must come hereafter; so that they very often see not their danger, until they feel it without remedy.

2. What is the duty of married persons?

1. To live peaceably together; remembering that marriage was ordained of God, for the mutual help and comfort which the one ought to have of the other.

And therefore they have both of them vowed before God, *The husband, to love, to comfort, to honour, and to keep his wife.*

*The wife, to obey, to serve, to love, and to honour her husband, as long as they both shall live.*

Which vows are as sacred as can be made, and are here set down, that they may be often thought on by married persons; which would be a means of making that state of life the happiest that can be on earth.

VIII. "Thou shalt not steal."

2. How is this command transgressed?

<sup>p</sup> *I Cor. xi. 27.*

<sup>q</sup> *Heb. xiii. 4.*

<sup>r</sup> *Hosea iv. 11.*

**A.** Not only by *theft*, which is a base vice, and openly abhorred; but by oppression, deceit, withholding of dues, concealing of found goods, defrauding the publick; wearying men out of their rights, or impairing their estates by vexatious law-suits, by *power, interest, bribery, or craft*; which are crimes too often committed by those who never expect to be punished for the breach of this command: and yet *God is most surely the avenger of all such.*<sup>1</sup>

**Q.** What is required of us that we may keep this law?

**A.** *It is your duty to be diligent in your calling, that you may be able to live without taking unlawful ways.*

*To be a good husband of what God hath given you, lest, having squandered it, you be tempted to live by deceit.*

*To be contented with your condition; believing that better is a little with righteousness, than great revenues without right.<sup>2</sup>*

Lastly; *To depend upon God's Providence, which takes care of all creatures; and will certainly reward the honest poor man, who chooses to beg, if he cannot labour, rather than steal.*

**Q.** What is the duty of one who is sensible of his sin, and sorry that he hath broken this law?

**A.** He must confess his sin unto God, and if he can possibly do it, he must make amends to the

<sup>1</sup> 1 Thess. iv. 6.

<sup>2</sup> Prov. 16. 8.

*persons be bath wronged,*<sup>\*</sup> without which he must not expect forgiveness from God.

And this is that which makes this sin so very hard to be repented of: because, through shame or stubbornness, people will not make *restitution* of what they have got by fraud or violence; and yet they hope to be saved: *But this is the hope of hypocrites, which shall perish.*<sup>x</sup>

IX. "Thou shalt not bear false witness against thy neighbour."

Q. Is any more here forbidden than the being a false witness?

A. Yes; you are hereby forbidden to say any thing of other men, which may hurt them, unless it be with an honest design, to bring them to repentance, or to hinder them from doing greater mischief to others.

Therefore to invent stories, to add to them, and to set them abroad; to encourage tale-bearers; to give men ill names; to publish their infirmities; to make their faults worse than they are, are all condemned by this law, and other Scriptures, as the very work of the Devil,<sup>1</sup> as the destruction of all good neighbourhood and Christian charity.

Q. From whence doth this sin proceed?

A. Sometimes from a base disposition: there are people who love mischief, and are pleased the

<sup>\*</sup> Lev. vi. 2; Ezek. xxxiii. 15. <sup>x</sup> John viii. 13. <sup>1</sup> John viii.

more of it there is in the world. Sometimes from a busy temper; from pride; from evil designs; and sometimes people do it for diversion.

But from whencesoever this proceeds, it is a sign of an impudent mind, to speak ill of others, as if such men had *no faults of their own*: to jest with a man's *good name, which is more valuable than his estate*;<sup>2</sup> to set friends at variance, and to disturb their good neighbourhood; and therefore revilers are reckoned amongst *those that must not go to heaven*.<sup>3</sup>

Q. What is required of us by this law?

A. It is your duty to speak the truth at all times, *when 'tis fit*, as well as when you are upon your oath; to be tender of men's reputation; to be disposed to hear, and believe, and to speak the best; not to take pleasure in foolish or wicked stories. And we shall observe these rules the better, if we consider *what a sore grief it is to ourselves, to be abused by a wicked tongue*.

X. "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

Q. What is the meaning of this Commandment?

A. You are hereby forbidden to *covet*, that is, to *set your heart upon* that which is another man's, lest you be tempted to take unlawful

<sup>2</sup> Prov. xxiii. 1.

<sup>3</sup> 1 Cor. vi. 10.

money, the Devil helped him to get i  
way, which cost him his life, and th  
his family.

Q. But may not a man desire to bu  
another's ?

A. Yes, no doubt of it, provided i  
can lawfully dispose of it, and that you  
he is willing to do so ; but if he is no  
then to continue to desire it, is a sin ag  
law of God.

Q. What doth this law require?

A. That you keep your heart with  
gence,<sup>c</sup> because out of it proceedeth all  
wickodness.<sup>d</sup>

That you resist the very beginnin  
which, if let alone, will bring forth dea

That you be contented with your ow  
that which is appointed you by a

The PRAYER.

**O**PEN our eyes, O Lord, that we may see that thy law is holy, just, and good, and that we may keep it with our whole heart; that we may love and honour all those whom thy providence hath made our betters; that we may do violence to no man; that we may abhor all unchaste desires, words, and actions; all deceit and oppression; all the evils of a lying tongue; all covetous desires, and beginnings of lust.

Lord have mercy upon us, and write all these thy laws in our hearts, we most humbly beseech Thee. Amen.

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SECT. XI.

**2.** **W**HAT dost thou chiefly learn by these Commandments?

**A.** "I learn two things, my duty towards God, and my duty towards my neighbour."

**Q.** How are the Commandments divided?

**A.** The first four make the *First Table*, and teach us our duty to God; the six last, or the *Second Table*, contain the duty we owe to our Neighbour.

**Q.** What is thy duty towards God?

“ and with all my strength; to worſ<sup>t</sup>  
“ give him thanks, to put my whc  
“ him, to call upon him, to honou  
“ name and his word, and to ſerve hi  
“ the days of my life.”

Q. Is a Christian’s duty hard to  
ſtood?

A. By no means; Religion being  
neſſe of all men, *a plain man*, if he is w  
may know his duty, and be able to  
as well as the greatest ſcholar.

Q. This is a comfortable truth, I  
me ſenſible of it.

A. Do not you ſee that all nece  
ledge lieth in a very narrow compafs  
to God, and to your neighbour, is c  
a few words, very easy to be und  
remembered, where people truly beli

**A.** Do you live in any known sin? If you do so, you may be sure you do not fear him, who bath power to destroy both body and soul in hell.

It may be, you think you love God above all things; but if you are not concerned to keep his laws, and angry with yourself when you break them, then you do not love God: For this (faith St. John<sup>f</sup>) is the love of God, that we keep his commandments.

Do you flee to God in all your wants, pray to him, rest satisfied with what he orders for you, casting all your care upon him?<sup>g</sup> If you do not so, why then you do not trust in him with all your heart.

**Q.** I see it is my duty thus to love, and to fear, and to trust in God; but I am afraid it will be hard for me to do so.

**A.** Be not discouraged; to a well-disposed mind the grace of God will make every thing easy.

Only remember, that these gracious dispositions are to be obtained as well by your own endeavours, as by God's assistance. That no man is perfect at once; but the work of the spirit is fitly compared unto a grain of mustard-seed,<sup>h</sup> which, though small at first, yet soon becomes a tree.

**Q.** What then must I do, that I may believe, without any doubt, that God governeth all?

<sup>f</sup> 1 John v. 3.

<sup>g</sup> 1 Peter vi. 7.

<sup>h</sup> Matt. xiii. 31.

... you must often consider that G  
do wrong to his creatures, whom he  
hath made if he had hated them.

Remember that the best men do  
justice and goodness of God, even  
smart under his hand.

Consider how short your own knowledge  
and, as when you first saw corn flung  
ground, though it did seem to you to  
yet you could not but think, that the  
it had reason for it, because they v  
than you : If you so think of God, y  
last come to be well pleased with what  
doth or permits to be done, and never  
mur at the ways of his providence.

2. Though it is my *duty to fear* G  
all things, yet I am often more afraid of  
and the anger of my friends than of G

A. But you will not be so, if you

to them upon all occasions, and found them always ready to hear and to help you?

Why now consider that your parents could not help you, without God's blessing; your mother could not hinder herself of miscarrying of you; and when you were born, she could not keep you from sad accidents, from sickness, or from death. It is God who hath preserved you, who inviteth you to call upon him in all your wants, hath promised to hear, to answer, and to be a Father to you, and if you obey him, to make you happy for ever.

Do you therefore accept of this gracious invitation, pray to God for what you want, and you will *love him* as naturally as a child doth the parents that nourish him.

**Q.** But, though it is *my duty to call upon and worship God*, yet I find a backwardness in my nature to do so.

**A.** That may be. However, do something against your inclinations; keep your heart clean, and your thoughts upon your latter end, and pray constantly, notwithstanding your unwillingness, and custom and the grace of God will make that a *delight*, which is now a *burthen*.

**Q.** I know I have reason to give God thanks, and yet my heart is not much affected with his blessings.

**A.** Therefore you must often think of his favours, and when you receive any blessing

turn your thoughts forthwith towards God, and say, This *mercy* is from *Him*. It is *He* that gives me friends. It is *He* that prospers me in the way I go: It is *God* who hath restored me to health: It is *He* that refreshes me every night with sleep, and every day preserveth me from danger. Do this, and you will as naturally return *Him* thanks, as desire his blessings.

*Q.* I see it is my duty to put my whole trust in *God*; but is it possible for me to do so, when he suffers me to fall into affliction?

*A.* Yes, sure. Good men have always done so. Though he slay me, yet will I trust in him, saith *Job*.<sup>1</sup>

Remember, that it is good to be in trouble,<sup>k</sup> when God sees meet, who otherwise doth not delight in the misery of his creatures.

*Q.* What will be my duty when *God* shall visit me?

*A.* It will be your duty to be patient, to consider your ways, and turn to *God* immediately, and pray that he may make the troubles of this life a means of bringing you to a better; and beware of seeking help from the Devil, as they do who make use of charms, when they or their goods are in distress.

*Q.* Must I also trust in *God*, and believe that he careth for me, though I am in poverty?

**A.** You must do so: for riches are not always a sign of God's favour, nor poverty of his displeasure.

Remember the resolution which *Jacob* made: *If God will be with me, and give me bread to eat, and raiment to put on, then shall the Lord be my God.*<sup>1</sup>

To comfort yourself, and confirm your faith; consider, *that this is the work of God.*<sup>m</sup> That he can make you sufficient amends in the next world, for what you want in this: *That the poor are expressly declared to be heirs of his kingdom.*<sup>n</sup>

That to be sure, God hath his eye continually upon the poor, because he hath so often commanded others to take care of them.

Think of these things, and you will be content with your condition, and not desire to better it by unjust ways.

You will neither envy the rich, nor question the goodness of God.

**Q.** Are the rich as much bound to trust in God, as the poor?

**A.** They are: For they depend upon God, both for the enjoyment and continuance of their riches. *For riches make themselves wings, and fly away:*<sup>o</sup> and it is God who giveth a man power to enjoy what he has gotten.<sup>p</sup>

<sup>1</sup> Gen. xxviii. 20.      <sup>m</sup> 1 Sam. ii. 7.      <sup>n</sup> James ii. 5.

<sup>o</sup> Prov. xxiii. 15.      <sup>p</sup> Eccles. vii. 19.

And therefore rich men are commanded, *not to be high-minded, not to trust in uncertain riches, but in the living God.*<sup>4</sup>

To give of their substance to the poor, *as a debt due to him.*<sup>5</sup> To be thankful, and not to spend them upon their lusts.

*Q.* It is my duty to honour *God's holy name and his word*: How shall I bring myself to do so?

*A.* Take care not to speak of God, but when you are serious. Consider often that he seeth you, and so you will be apt to do what is most for the honour of his name.

And if you often remember, that the *Bible* is a book given by God, to teach us what we are to believe, and how we are to live, that we may attain eternal happiness; and that your salvation depends upon knowing what that book containeth. Whenever you read, or hear it read, you will attend to it carefully, endeavour to follow the directions it gives you, never repeat any part of it but to serious and holy purposes, and so will delight in *and honour his holy Word.*

*Q.* It is my duty to serve him truly all the days of my life. But will not necessary business hinder me from doing so much as is required of me?

*A.* No. Whatever God requireth of any man, may be done without neglecting *worldly business.*

One day in seven you are forbid to labour; do what you are commanded on that day, and spare a few minutes every morning and evening to praise God, and to ask his blessing; and then, when you are at your daily labour, you are serving God, as truly, and you are as certainly in the way to heaven, as they who are at their prayers. And this you may do all the days of your life.

#### The PRAYER.

**G**RACIOUS God, who alone art worthy of all our service, grant that we may serve and please thee according to our duty, with all our heart and strength; that we may give thee thanks, and do thee honour; and that continuing in the faith, and fear, and love of God, unto our lives end, we may be made by him eternally happy, through Jesus Christ. Amen.

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#### SECT. XII.

2. " **W**HAT is thy duty towards thy neighbour?

*A.* " My duty towards my neighbour is to " love him as myself, and to do unto all men " as I would they should do unto me. *T*

“ ther.      20. ....  
“ all that are put in authority under  
“ submit myself to all my governor  
“ spiritual pastors and masters. To  
“ lowly and reverently to all my bre  
“ hurt nobody by word or deed.  
“ and just in all my dealings. To  
“ malice or hatred in my heart. To  
“ hands from picking and stealing  
“ tongue from evil-speaking, lying,  
“ ing. To keep my body in tem  
“ berness, and chastity; not to cov  
“ other men’s goods; but to learn  
“ truly to get my own living, and  
“ duty in that state of life, unto  
“ please God to call me.”

Q. Is it not sufficient that we  
and honour God?

A. It is not. *For we have*  
*the law which knoweth*

happiness, and be concerned at the sufferings of each other.

'That we may relieve their wants, be ready to help their misfortunes, and always think the best of what they say or do.

By which we shall secure the favour of God, and get such dispositions as may fit us for heaven.

And in the mean time the most unlearned person hath a rule to walk by, suited to his capacity.

2. I pray make me to understand that?

1. Consider how you love yourself. You wish yourself all good success in your business; you are sorry when you miscarry; you never envy yourself any thing that is good; you do not love to vex, and seldom fall out with yourself; or, if you do, you are soon reconciled: Why thus you will deal with your neighbour, *if you love him as yourself*, as you are commanded to do.

You are much concerned for your own credit; you are not forward to publish your own faults; you know what a vexation it is to be deceitfully dealt with: and doth not this teach you not to deal so with others?

You take it ill to be despised by those below you; why then you must not despise your betters, but honour and obey them, according to their place and condition.

*And this you will do more cheerfully, when you consider, That we cannot live without one*

*another.*<sup>u</sup> They that go fine, and fare could not do so if others did not labour ; and they that labour, could not live com ably, *if they were not protected and encourage*

So that if the rich will not love and sup the poor, and the poor will not honour obey, and be faithful to them, both poor and rich will be sufferers.

It is therefore happy for us that God commanded us *to love one another.*

*Q.* How may we attain to such a Christ temper ?

*A.* You must take all occasions of wit well and doing good to others, continually rousing your compassion by relieving the poor, helping such as are in distress, comforting the afflicted, and mourning with them that mourn, which will sweeten your temper, and bring it to *good-nature.*

You must beware in taking pleasure in calamities of other men, though your greatest enemies : For that would make you inhuman and hard-hearted.

You must often consider, that all men have a desire and a right to be easy as well as that you yourself have faults ; and that there stand in need of pardon from men, and of mercy from God.

<sup>u</sup> 1 Cor. xii. 21.

But above all consider, that this is God's express command, *That we love one another, without which we cannot be saved.*

Therefore humbly pray to him, that he may give you *the spirit of love*,<sup>x</sup> and such dispositions as he will graciously accept of.

And then you will find, that be you never so obedient to your betters, never so civil to your equals, never so kind to your inferiors, *no men will profit by it more than yourself.*

**Q.** Will my love to my neighbour hinder me from seeking my just rights by law?

**A.** It will not: But then it must be for something of value, and not for such *trifles* as it would not hurt you to lose.

And then *it is your duty*, first to try all friendly ways; when that will not do, you must go to law with a *Christian temper*, without revenge, without taking tedious and spiteful courses, and vexing your neighbours and yourself without cause.

And lastly, you are to be satisfied with what the law shall determine, though it be against you.

**Q.** What is my duty, if my neighbour speaketh evil of me?

**A.** If you deserve to be evil spoken of, your going to law will but open people's mouths.

But if you are indeed abused, you ought privately to reprove him that hath done it; if you

<sup>x</sup> 2 Tim. i. 7.

cannot make him sensible of his fault, tell it to his pastor, whose duty it is to admonish him; and if he continue obstinate, to deny him the holy communion;<sup>a</sup> which is a greater punishment than the law can inflict.

Your duty in the mean while is *patiently to bear the injury*, to return good for evil, freely to forgive, sincerely to pray for him: *For so bath Christ expressly commanded.*<sup>b</sup>

And for your comfort, consider that by thus freely forgiving him, you have a right to the gracious promise God made of pardoning your sins; so that you become the greatest gainer by the wrong that was done you.

Q. But will not this encourage ill men to abuse their innocent neighbours?

A. *It is probable it will not.*<sup>b</sup> However that be, we are not to be more concerned for our own reputation, than for the honour and commands of Jesus Christ: who hath also *set us an example, that we should follow his steps, who, when he was reviled, reviled not again; but committed his cause to him that judgeth righteously.*<sup>c</sup>

Q. What if I cannot forgive those that have injured me?

A. Why then *you cannot be saved.*<sup>d</sup> But if you desire to lay by that anger which you find

<sup>a</sup> Matth. xviii. 15.

<sup>b</sup> Rubrick before the Communion.

<sup>c</sup> Matth. v. 44.

<sup>b</sup> Rom. xii. 20.

<sup>c</sup> 1 Pet. ii. 23.

<sup>d</sup> Matth. vi. 15.

fester in your breast, then you must pray to God, and he will give you new dispositions to forgive, and to love, and to do good.

Q. Will my duty to my neighbour oblige me at all times to conceal his faults?

A. No. Sometimes it is your duty to speak of them; but then it must be with a good design of bringing him to repentance, and to such persons as have authority to call him to an account; otherwise you are a backbiter, and as such, reckoned amongst the most scandalous offenders.

Q. Must I love them that do not love me?

A. Yes; or else Christianity hath made you no better than the heathens; for even they love those that love them.

But Jesus Christ hath commanded his followers to love their enemies, that is, to oblige them not to speak evil of them, but to pray for them, and to do them good.

Q. May not I be true and just in my dealings, and yet make myself as good a bargain as I can?

A. Only consider, that if the person you deal with makes himself an ill bargain, out of necessity, or out of ignorance, or out of fear, it is a wicked thing to take advantage of him; and though you may defend it by law, you cannot answer it to God.

<sup>c</sup> Rom. i. 28,

<sup>f</sup> Matth. v. 44.

**Q.** What is my duty, if I have wrong neighbour?

**A.** You are bound to acknowledge you and make him what amends you can; God's pardon, and then you may hope for giveness; for this is what you would from others. This is the rule we are judged by; and therefore this is the rule we should live by: *Whatsoever ye would that should be done unto you, do you even so to them.*<sup>8</sup>

**Q.** But shall unlearned people know to walk at all times by this rule?

**A.** Remember what St. John saith, *I loveth his brother abideth in the light, and no occasion of stumbling in him; that is, I will direct him what to do, and will not suffer him to do wrong to others either in word or deed. For love worketh no ill to his neighbour, thinketh no evil, and therefore speaks none; all things, believeth all things, hopeth all endureth all things.*<sup>1</sup>

**Q.** Is lying against that love which we owe to our neighbour?

**A.** Yes, sure. And if you consider mischief it doth, how ill you take it to have received yourself, how ill you take it to be suspected of lying, you will be convinced that *base vice*, and that there is great reason for

rrible threatenings,<sup>k</sup> which we find in God's ord, against such as are guilty of this sin, *That they shall be cast into hell.*

*Q.* What are the rules of *temperance, sober-ss, and chastity*, which a Christian is to walk by?

*A.* *Whether ye eat or drink, or whatever ye do, all to the glory of God.*<sup>l</sup> That is, take care at the name of God and religion be not evil oken of, by your excess in these things.

*Let us walk honestly, as in the day, not in riot-  
g and drunkenness; not in chambering and wan-  
niness.*<sup>m</sup> For no man that doth so, can with  
ny true delight think of the joys of heaven.

*Take heed to yourselves, lest at any time your  
arts be overcharged with surfeiting and drunken-  
ss, and so that day come upon you unawares.*<sup>n</sup>

For sure it is, that they who give themselves  
to intemperance, are in great danger of dying  
their sins unrepented of.

And the reason of all this caution is plain.  
*Religion is a very serious thing, requireth our  
ost serious thoughts; and the more we delight  
this life, the less we shall think of the next,  
id of that self-denial which the Gospel hath  
ade a Christian duty.*

*Q.* What reason have we to be contented,  
id not to desire other men's goods?

*A.* Because our own condition is certainly  
it for us, being the appointment of a just and  
ev. xxi. <sup>l</sup> 1 Cor. x. 31. <sup>m</sup> Rom. xiii. 13. <sup>n</sup> Luke xxi.

~~~. is not poverty a great evil?~~

*A.* It is very far from being brought upon us by God's Providence. *poor have a right to many comforts.* And it is very sure, there are few reason to lament that ever they such as complain that they had rather *in this life.*

*Q.* May we not then endeavor to improve our conditions?

*A.* Yes, by God's blessing upon us in our industry; but no man should do so well here, and hazard his salvation by striving to leave his children a greater inheritance to hell for his covetousness and怠惰.

*Q.* May I do what I please with my own?

*He that giveth unto the poor, lendeth unto the Lord, and that which he hath given will he pay him again.<sup>P</sup>*

2. Will these Commandments direct me in whatever state of life it shall please God to call me unto?

A. Yes; only remember that you never act against your conscience. Resolve to follow the truth, when you know it, whether it is for or against you; in doubtful cases consult your spiritual guide, and pray to the Most High, and he will direct your ways.

#### The PRAYER.

*Lord Jesus Christ, who hast loved us, and given thyself for us, give us grace to love, to forgive, and to do good. And that running the way of thy commandments, we may live and die thy servants, and find mercy at the great*

v. Amen.

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#### SECT. XIII.

“ **M**Y good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special

<sup>P</sup> Prov. xix. 19.

“ grace, which you must learn at all times to  
“ call for by diligent prayer ; Let me hear  
“ therefore if thou canst say the Lord’s Prayer ?

*A.* “ Our Father, which art in heaven, Hal-  
“ lowed be thy name. Thy kingdom come,  
“ Thy will be done in earth, as it is in heaven.  
“ Give us this day our daily bread. And forgive  
“ us our trespasses ; as we forgive them that  
“ trespass against us. And lead us not into  
“ temptation, but deliver us from evil. *Amen.*

*Q.* “ What desirest thou of God in this prayer ?

*A.* “ I desire my Lord God, our Heavenly  
“ Father, who is the giver of all goodness, to  
“ send his grace unto me, and to all people, that  
“ we may worship him, serve him, and obey him  
“ as we ought to do. And I pray unto God  
“ that he will send us all things that be need-  
“ ful both for our souls and bodies ; and that he  
“ will be merciful unto us, and forgive us our  
“ sins ; and that it will please him to save and  
“ defend us in all dangers ghostly and bodily,  
“ and that he will keep us from all sin and  
“ wickedness, and from our ghostly enemy, and  
“ from everlasting death. And this I trust he  
“ will do of his mercy and goodness, through  
“ our Lord Jesus Christ. And therefore I say,  
“ *Amen.* So be it.”

*Q.* ~~Can~~not we keep the commands of God,  
when we know them, and the danger of break-  
~~ing~~ them ?

**Q.** It is very sure of ourselves we cannot :  
id it is, because people do not consider this,  
it there is so much wickedness in the world.  
ey are unable of themselves, and they will  
t ask help of God ?

**Q.** How may we be convinced, that of our-  
res we are unable to do these things ?

**A.** Because the laws of God are owned to be  
ly, just, and good, and yet men transgres-  
em, though they see the danger of doing so.  
that neither the reasonableness of the laws,  
r the greatness of the law-giver ; neither the  
eatening of the next life, nor the punish-  
ents of this ; are sufficient to make us obe-  
ent, without God's special grace, *which*  
*before we are taught at all times to pray for?*

**Q.** May we hope that God will give us the  
stance we pray for ?

**A.** Yes. For he hath commanded us to pray  
him ; he hath promised to hear and answer  
; and is well pleased with such as, being  
sible of their own misery, do come to him  
help.<sup>4</sup>

**Q.** And what will be the advantages of  
aying constantly ?

**A.** It will create in your heart a true love  
God, to whom you go upon all occasions,  
d since you are to beg his blessing upon every

<sup>4</sup> Psal. 1. 15: Matth. vii. 8.

work, you will undertake nothing but what hope will please him. You will learn thankful yourself, and teach others to depend upon, and to glorify God.

*Q.* What are the things we should c pray for?

*A.* For the knowledge of God and his For pardon of our sins, and grace to will; for his favour and protection to be from falling.

And we have the promise of Christ, t we seek these things *in the first place*, God supply all our wants.

*A.* May we not pray for other blessings

*A.* Yes. Only remember, that God knows what is best for us; who hath given this general promise, which we should be tented with: *That all things shall work together for good to those that love God*,<sup>1</sup> who best know what share of health, of riches, of prosperity, will be good for us; to whom the we should submit all our desires.

*Q.* How must we pray that we might be?

*A.* Possess your heart with a true sense what you want; think how little able you to help yourself; look up to Almighty and depend upon his goodness and promises Jesus Christ, for whose sake he will hear, a what is best for us;<sup>2</sup>

<sup>1</sup> *Matth. vi. 33.* <sup>2</sup> *Rom. viii. 28.* <sup>3</sup> *1 John*

*learned the Church Catechism.* 1

Who, in compassion to our infirmities, as it the most ignorant person may not war-  
ds wherein he may pray to God, he there-  
e hath given us *a most perfect Form of Prayer*  
which all Christians should endeavour to under-  
nd.

“Our Father, which art in heaven.”

Q. Why are we taught to begin our prayers  
in this manner?

A. That we may pray with assurance of being  
honestly heard. *For as a father pitith his own  
ldren, so the Lord pitith them that fear him.*<sup>a</sup>  
But then we must remember that he is in  
heaven, and as the distance between heaven and  
earth is great, so is the Lord far above the might-  
on earth; therefore we must pray to him  
in great humility.

nd to Him only: For to pray to any creature,  
at sin and folly; it is to despise our heavenly  
Father, to whom Christ directs us to go.

whom we must pray not for ourselves  
but for all estates and conditions of men;  
*for we are all brethren, and He is our Father.*<sup>b</sup>  
allowed be thy Name.”

What do we pray for in these words?

We pray, that the greatness, and wisdom,  
and goodness of God may be so known and ac-  
knowledged, that all men may give glory, and  
honor and power to Him, who hath created all

<sup>a</sup> Act. iii. 13.

<sup>b</sup> Mal. ii. 10.

our answere.....  
good works, they may glorify our x  
in heaven."

"Thy kingdom come."

2. What do we pray for, whe  
words?

A. We pray God, that his way  
upon earth, his saving health and  
To which end, we beseech him  
hours of them that preach the G  
laws of Christ may be submitt  
kingdom may never be taken fr  
he may rule in our hearts by  
and subdue all our evil affection  
Satan may never get the domin  
that we may come to his everlasti

"Thy will be done in earth a

ht in doing it; for so the angels of God are disposed.

Give us this day our daily bread."

2. What do we here pray for?

1. We beg of God, who knoweth what we need of, that we may not want what is necessary for a comfortable life: That he will bless our honest endeavours; and that we may never use such ways to get a livelihood as we w<sup>ch</sup> he will never bless. And thus we pray to day, to keep in our hearts a constant sense of our dependence upon God's providence, *which is our best security.*

And we only ask for necessaries for one day, w<sup>ch</sup> we are sure, that he who giveth to-day, do so to-morrow; for which therefore we're to take no thought.

1. And forgive us our trespasses, as we forgive them that trespass against us."

2. What do we here pray for?

1. That God would be merciful unto us, and give us our sins: that he would not punish us, w<sup>ch</sup> justly deserve; for so he hath promised to such as confess and forsake their sins. For such gracious promise we shew ourselves thankful in freely forgiving all that have offended us.

And we pray for pardon, and we forgive others, as constantly as we ask our daily bread, b<sup>ca</sup>use life itself would be a burthen without p<sup>es</sup> of mercy.

*A. We pray, that God, who can give sins, may prevent us by his power, we may never force him to leave us, nor suffer us to be tempted above what we can bear.*

For we are in the midst of afflictions, from which, and from our own evil, and from the violent assaults of Satan, and from all evil, and from eternal death, the world over. Therefore we pray God to deliver us, and to keep us out of the way of temptation, as far as may be; to be careful of our ways, and not to trust in our own strength, but in the strength of Christ. And especially we pray, *That we may be delivered from all known sin.*

“For thine is the kingdom, and the power, and the glory, for ever and for ever. Amen.”

*Q. Why are these words added?*

*A.* We do; by adding this, declare that we do assent to what hath been said, and desire with all our hearts it may be granted.

*Q.* Is it expected that such as cannot read should pray?

*A.* It is an unhappiness that people cannot read, but God forbid *that* should hinder them from praying. Whoever hath sense to know that he is a sinner, or that he wants God's help, is bound to pray as well as he can.

If such a person wants a kindness from his neighbour, he will know how to ask it; if he is to ask it of his betters, he will think of doing it after a becoming manner, will wait with patience, and receive it thankfully.

Why let him so behave himself towards God; and God, who is ever pleased with the desires of a heart truly sensible of its misery and wants, will easily understand, and favourably answer his requests.

*Q.* How often should we pray?

*A.* We should *pray without ceasing*; that is, we should let no day pass without begging God's blessing, and giving him thanks for his mercies.

That we should take all occasions in lifting up our hearts to God for every blessing we receive, for every danger we escape, and for every affliction we meet with.

114 *Instructions for such as have*

Our meals should put us in mind, that we do not live by bread alone; that therefore his blessing must make our meat to do us good.<sup>b</sup>

In our business we should remember that it is but *last labour to rise early, and take late rest*, if he bless not our endeavours; that so we may pray to God to speed us.<sup>c</sup>

In the morning, we should pray God to bless our labours, and in the evening, to defend us from the powers of darkness; and they that do not do so, have no reason to expect his blessing.

Q. What else should I know concerning this duty?

A. Only, that whenever you pray, you take care to do it with *reverence*, not forgetting the distance there is betwixt God, who is in heaven, and his needy creatures on earth.

And though all postures are acceptable to God, if the heart be right; yet the most humble will best become *us miserable sinners*, when we come before the *Most High God*.

And above all things, take care that you live well, as well as pray; *If any man be a worshipper of God, and doth his will, him beareth*.<sup>d</sup>

And then you may say with St. John, <sup>e</sup> *This is the confidence that we have in him, that if we ask any thing according to his will, heareth us.*

<sup>b</sup> Deut. viii. 3.

<sup>c</sup> John ix. 31.

<sup>e</sup> Psalm cxxvii. 2.

<sup>c</sup> 1 John v. 14.

### The PRAYER.

**BLESSED** be thy name, O God, for this great privilege of laying our wants before thee, and for the great hopes we have of being heard. Make us ever sensible of our wants, and of thy power and goodness to help us, that at all times we may call upon thee by diligent prayer. And hear us, O King of Heaven, when we call upon thee in the Name of our Lord Jesus Christ; that we may effectually obtain the relief of our necessities, and ever give thee praise for the same, through Jesus Christ our Lord. Amen.

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### SECT. XIV.

2. " **H**OW many Sacraments hath Christ " ordained in his Church?

A. " Two only, as generally necessary for salvation; that is to say, Baptism, and the Supper of the Lord.

2. " What meanest thou by this word Sacrament?

A. " I mean an outward and visible sign of " an inward and spiritual grace, given unto us, " ordained by Christ himself, as a means whereby " we receive the same, and a pledge to assure us " thereof."

Q. "How many parts are there in a sacrament?"

A. "Two: the outward visible sign, and the inward spiritual grace."

Q. Why are these two sacraments *generally necessary to salvation?*

A. Because without God's grace we cannot be saved, and God hath determined to give his grace to those only who seek it in the devout use of these Sacraments, *where his providence affords them.*

By which Sacraments we bind ourselves to be God's faithful servants, and God obligeth himself to give us all graces necessary to fit us for heaven?

Q. Why are the Sacraments called *means of grace?*

A. Because the grace of God doth always accompany them, when they are administered and received according to the appointment of Christ, and in obedience to his command.

For though they have no virtue in themselves to save us,<sup>g</sup> yet by the blessing of Christ upon his own ordinance, and through faith in him, they become means of the greatest comfort and salvation to all such as receive them worthily.

Q. How do they become means of so great comfort?

*A.* By giving every Christian an opportunity of claiming God's promise of pardon and grace, and of applying them to himself.

For the Sacraments are *pledges*, or securities, given by Christ to his Church, to assure all his faithful servants that God will as certainly give them the *inward and spiritual grace*, as they do partake of the *outward and visible sign* with holy dispositions and purposes of obeying his laws.

*Q.* Did Christ ordain two sacraments only, as generally necessary to salvation?

*A.* He ordained no more; and these are sufficient to bring us into, and to keep us in covenant and favour with God.

For by *baptism* we are admitted into the Church of Christ, and have all the blessings of the Gospel made over to us:<sup>h</sup>

And the *Lord's Supper* is the *standing means* of reconciling us to God, when, through weakness or temptations, we have departed from him.

*Q.* "What is the outward visible sign or "form in baptism?

*A.* "Water, wherein the person is baptised "in the name of the Father, and of the Son, "and of the Holy Ghost.

*Q.* "What is the inward and spiritual grace?

*A.* "A death unto sin, and a new birth unto "righteousness; for being by nature born in

“ sin, and the children of wrath, we are hereby  
“ made the children of grace.

Q. “ What is required of persons to be  
“ baptised?

A. “ Repentance, whereby they forsake sin  
“ and faith, whereby they stedfastly believe the  
“ promises of God made to them in that sacra-  
“ ment.

Q. “ Why then are infants baptised, when  
“ by reason of their tender age they cannot  
“ perform them?

A. “ Because they promise them both by their  
“ sureties; which promise, when they come to  
“ age, themselves are bound to perform.”

Q. Was the Sacrament of Baptism ordained  
by Christ himself?

A. It was in these words: *Go ye, and teach all nations, baptising them in the name of the Father and of the Son, and of the Holy Ghost.*<sup>1</sup>

Which command the Apostles observed: The Apostles preached the Gospel, and as many as believed the word, *them they baptised;*<sup>2</sup> by this Sacrament adding to the Church daily such as should be saved. Baptism being the door by which we enter into the house, family, and Church of God.

Holding it necessary to baptise *with water* even those that had received the *Holy Ghost.*

<sup>1</sup> *Math. xxviii. 19.*

<sup>1</sup> *Ver 47.*

<sup>2</sup> *Acts vi. 28.*

<sup>2</sup> *Acts x. 47.*

aching us, that this command of Christ, ere it may be duly observed, is not to be neglected on any account whatever.

2. What is signified and assured to us by this ward sign in baptism?

1. That as the body is washed by water, *the name of the Father, Son, and Holy Ghost*; is the soul, thus dedicated to God, cleansed in all its sins, *by the blood of Christ*; the person baptised is made a visible member of Christ's church, and hath thereby a right to many great and precious promises.

2. What are the promises and blessings which baptism we have a right to?

1. That though we were born in sin, yet God will deal with us as if we were innocent.

That having by nature no right to heaven and happiness, he doth now give us a title to both. And because of ourselves we are not able to keep, and to please God, he doth in baptism give his Holy Spirit, to enable us both to know and to do our duty.

Which good Spirit, if we do not grieve him, will continue to guide and to assist us unto our Master's end, dispose us to holiness, help us to overcome our spiritual enemies, and bring us to heaven.<sup>2</sup>

2. Have all persons a title to these blessings, to have been rightly baptised?

120 *Instructions for such as ha*

**A.** Yes; but then this title may be not looked after when you come to discretion; that is, *if you do not perceive* what was promised for you.

**2.** Why then was not our baptism until we came to years of discretion?

**A.** Because it was ever esteemed a thing to be *sanctified*; that is, dedicated as soon as might be, that by his goodness might dispose us to holiness, and by angels, which are appointed to minister, which shall be heirs of salvation, to guard the attempts of evil spirits.

Therefore were the children of the covenant received into covenant at eight days old, Jesus Christ's faith, *that of such is it* [that is, the church] of God<sup>¶</sup>.

And therefore are children of Christ baptised, because the promises are to them as to their parents; and it is generally supposed, that when they come to know the privileges they have a right to, they will strive to obtain them.

**2.** Since then I am come to age, I do to be sure of these blessings?

**A.** You must endeavour to undertake those necessary things which are of all persons before they are baptised,

promised in your name. These are, *re-  
nace and faith*; without which baptism will  
profit you.

• What doth the promise of repentance bind  
o?

You are bound to forsake all wicked  
ses; to deny all ungodliness and worldly  
; not to consent to known sin, but to serve  
to the best of your knowledge and power,  
g what he hath commanded, and avoiding  
t he hath forbidden: For so every dutiful  
behaves himself towards his father ; and if  
are a child of God, and hope for his favour,  
will do so likewise; remembering, that he  
*nameib the name of Christ*, that is, every true  
stian, *must depart from iniquity.*<sup>3</sup>

• What is that faith into which I was bap-  
and which I am bound to take upon myself?

• You are bound to receive the Gospel of  
Christ, as that which containeth the whole  
of God necessary to be known by men.

which Gospel is made known to us the  
by which God will save us, that is, *by faith*  
*esus Christ, who came into the world to save*  
*rs, who died for our sins, and rose again for*  
*ustification*; and hath commanded us to  
w his steps, that as he died, and rose again for  
should we that are baptised, die from sin, and  
gain unto righteousness.

ii. 38; viii. 37. & 2 Tim. ii. 39. & Mark xxv.

put your whole ~~trust~~ —  
Christ; depend upon God's promise  
favour, and assistance; and may be  
that you are in a state of salvation,  
way to heaven.

The PRAYER.

WE do heartily thank thee, O He  
for thy Word and Sacrame  
thee that they may become effectual  
to you, through faith in Jesus Christ,  
as we have been born again by  
Holy Ghost, and made heirs of th  
may continue in the number of thy  
unto our lives' end. Give us gra  
never grieve thy Holy Spirit, by wh  
fied; but that walking answerabl  
... min the overlaid

SECT. XV.

**Q.** " **W**HY was the Sacrament of the Lord's  
" Supper ordained ?

**A.** " For the continual remembrance of the  
" sacrifice of the death of Christ, and of the be-  
" nefits which we receive thereby.

**Q.** " What is the outward part or sign of the  
" Lord's Supper ?

**A.** " Bread and wine, which the Lord hath  
" commanded to be received.

**Q.** " What is the inward part, or thing  
" signified ?

**A.** " The body and blood of Christ, which  
" are verily and indeed taken, and received by  
" the faithful in the Lord's Supper ?

**Q.** " What are the benefits whereof we are  
" partakers thereby ?

**A.** " The strengthening and refreshing of our  
" souls by the body and blood of Christ, as our  
" bodies are by the bread and wine.

**Q.** " What is required of them who come to  
" the Lord's Supper ?

**A.** " To examine themselves, whether they  
" repent them truly of their former sins, stedfastly  
" purposing to lead a new life ; have a lively faith  
" in God's mercy, through Christ, with a thank-  
" ful remembrance of his death ; and to be in  
" charity with all men."

*Q.* When was the Sacrament of the Lord's Supper ordained by Christ?

*A.* The same night in which he was betrayed, when he took bread, and, having given thanks, he brake it, and said, Take, eat, This is my body which is broken for you, This do in remembrance of me. After the same manner he also took the cup, when he had supped, saying, This cup is the New Testament in my blood, This do ye, as often as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.<sup>x</sup>

*Q.* What are we to learn from these words of the Apostle?

*A.* That it is our duty to *keep up a continual remembrance of the death of Christ, whereby alone we obtain remission of our sins.*<sup>y</sup>

That to do this, we are to meet together (as often as God's minister giveth us notice) to declare and represent his death, by breaking bread, and pouring out wine, and giving thanks to God for sending his Son to teach us our duty, and to die for our sins.

That we are to eat that bread, and drink that wine, in token that we seriously purpose, and take the Sacrament upon it, to continue Christ's faithful servants, by doing his will to the best of our power.

<sup>x</sup> 1 Cor. xi. 23, &c.

<sup>y</sup> Luke xxii. 19.

By all which we acknowledge our own sad and sinful condition, and that we have no hopes, but in the merits of Christ ; but that we believe his death to be a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

2. What benefits may we hope for, by remembering the death of Christ after this religious manner ?

A. We may expect and depend upon *the pardon of all our sins*,<sup>7</sup> and grace and strength to do our duty, and eternal happiness when we die. And we may as certainly expect these benefits, as we can hope for strength and refreshment from food. *For God who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*<sup>8</sup>

2. Do all that go to the Lord's table find there *these* benefits ?

A. No : but they only who receive this Sacrament *worthily*.

2. How must we prepare ourselves to receive it *worthily*.

A. The Church, following the Apostle's rule, giveth you this short and plain direction. You must examine yourself concerning your *repentance, your faith, and your charity*.

2. How must we examine ourselves concerning our *repentance* ?

**A.** You must first examine your heart, whether you know what a sinful, helpless creature you are, and liable to the wrath of God ; for then you will see the necessity and the blessing of a Redeemer, and not till then ; *Because they that be whole need not a physician, but they that be sick.*

Then see whether the great danger we are in will dispose you to consider your ways, to confess your sins to God, to lay before him your wants, and your desire of mercy, and to beseech him, *as for your life*, to pardon you. This is what is required of you, and this you will do, if you remember, *that the wages of sin is death*,<sup>b</sup> even death eternal, where it is not repented of.

You must therefore, in the last place, examine yourself whether you resolve to amend your ways for the time to come, stedfastly purposing to lead a new life ; *and to bring forth fruits meet for repentance.*<sup>c</sup>

**2.** How must I examine myself concerning my faith ?

**A.** You must consider whether you do indeed believe the Gospel; that Christ is in heaven, and by the merits of his death making intercession for us : *That God for his sake will be reconciled to all repenting sinners :*<sup>d</sup> *That he will save them from death eternal, and give them everlasting life.*

<sup>b</sup> Rom. vi. 23. <sup>c</sup> Matth. iii. 8. <sup>d</sup> Heb. vi. 24; Rom. vi. 10.

If you believe these things, and reslove to live like one who doth so; never looking upon your own works, but upon the mercy of God in Jesus Christ, giving hearty thanks to God for his death; then is your faith such as will save you.

Q. How must I examine myself concerning my charity?

A. You must examine your heart, whether you have such a good-will towards all men as becometh brethren; for we are all of one family, partakers of the same bread, we therefore ought to be of one mind and of one soul, ready to love, to help, and to pray for one another.

Whether you are willing to give satisfaction, and to ask pardon of such as may have taken offence at your words or actions, or have been injured by you.

Ready to forgive such as have injured you, as you expect forgiveness of your offences at God's hand.

This is what Jesus Christ has expressly required of all such as come to offer themselves or their prayers to God, and then he will accept their sacrifice.

Q. Then even an unlearned person, who means well, and will do his best, may be a worthy communicant?

A. There is no doubt of it. The Lord's Supper was ordained for the benefit of all sois

of people, poor and rich, ignorant and learned, people of business, as well as those that have leisure. *For in a few words :*

If a man is sensible of his sins and weaknesses, and sorry for them :

If he desires and purposes in his heart to keep God's commandments to the best of his knowledge and power:

And, trusting in God for grace and assistance, goeth to the Lord's Supper to obtain them: *Such a person will receive that Sacrament to his great and endless comfort.*

*Q.* How comes it then, that so many neglect a duty so plain and easy, and yet so necessary and comfortable ?

*A.* Because there are many who think not of their souls, or of a world to come.

There are many who know they must repent, that is, *change their way of living*, upon their going to the Sacrament, but think that too great a trouble.

And there are very many who purpose to reform, but cannot resolve to begin, and too often defer it till 'tis too late to profit them.

These are, for the most part, the true reasons, *whatever else is pretended*, why so many turn their backs upon this holy Sacrament.

*Q. But may not people be hindered by scruples of conscience?*

*A. Yes: The Church supposes they may, and directs such persons what to do. They are to go to some Minister of God's Word, and open their grief: And if they are in earnest, there is no doubt but they may receive satisfaction. So that every man may know, whether his not-going to the Sacrament proceeds from a real scruple, or from the corruption of a deceitful heart. He who is not concerned to remove his scruples, is surely not much afflicted with them.*

*2. This Sacrament being so divine and comfortable a thing to them that receive it worthily, I pray give some short and plain directions, such as may instruct and quicken me in so necessary a duty.*

*A. Remember, then, that a sober and a Christian life is the best preparation for the Sacrament.*

*That it is much better to judge and condemn yourself here, than that God should condemn you hereafter.*

*Whenever therefore you perceive yourself to have offended in thought, word, or deed, delay not to confess your sins unto God, and to beg his pardon; and then go to the Sacrament, that you may have your pardon sealed in heaven.*

*Never be ashamed to submit yourself to those you have wronged; and be ready to forgive such as have offended you.*

*With these dispositions go to the Lord's Supper as often as you have a fit opportunity.*



150 *Instructions for such as have &c.*

of the love of God, and depend upon his promise of pardon and grace to such as desire to serve him with all their hearts.

And though you should not have the joy and comfort you may desire, yet faithfully rely upon the goodness of God, who maketh even *our fears and sorrows* to help us forward in our way to heaven.

And above all things consider, that as often as you partake of this Holy Sacrament, you devote yourself to God's service, and are under new obligations to lead an holy life.

#### The PRAYER.

*A* Lmighty God, who gavest thy only Son Jesus Christ to suffer death upon the cross for our redemption, give us grace to keep up the remembrance of this great mercy, until his coming again. Grant that we may never be ashamed to confess the faith of Christ crucified, that we may never despise the blessings he hath purchased for us, nor the means of grace which he hath ordained: which we most humbly beg for the sake of the same Jesus Christ our Lord. Amen.

PLAIN AND SHORT  
DIRECTIONS  
AND  
P R A Y E R S,  
FOR  
PARTICULAR PERSONS, | THE LORD's SUPPER,  
FAMILIES, | THE TIME of SICK-  
THE LORD's DAY, | NESS, &c. &c.

By the Right Reverend Father in GOD  
THOMAS, Lord Bishop of Sodor & Man.

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CONTENTS.

|                                                                               |   |     |
|-------------------------------------------------------------------------------|---|-----|
| Morning Prayer for a Person in Private                                        | — | 136 |
| Evening Prayer for a Person in Private                                        | — | 138 |
| Morning Prayer for a Family                                                   | — | 140 |
| Evening Prayer for a Family                                                   | — | 142 |
| Short Instruction for Sunday morning                                          | — | 144 |
| Short Instruction for Sunday Evening                                          | — | 144 |
| Plain Instruction for the worthy receiving of the<br>Lord's Supper            | — | 152 |
| Short Directions for such as have been Confirmed,<br>or at the Lord's Supper  | — | 157 |
| Short and plain Instructions for such as are Sick,<br>or under any Affliction | — |     |

*IT is for want of Consideration,  
or Christian Family neglect to  
God; the most unlearned see that ti  
his Providence; that they cannot  
his blessing; that they can do no go  
his grace or assistance; that they ca  
than He pleaseth; and that when th  
be miserable or happy, just as He  
deserve to be.*

*These are the reasons which sh  
every person to pray constantly  
peace; for grace to do the will  
blessing and protection; for a h  
for a joyful resurrection.*

*The ox knoweth his own  
that feeds him; hunger and cold  
very beasts seek to you for shelter*

in the world ; and the great happiness of being under his protection.

Men may think to thrive by their own industry, by the help of friends, by what their forefathers have left them ; but all these will not do without God's blessing : for, except the Lord build the house, they labour in vain that build it.

We may hope that good advice, our own reason, the fear of the laws, the care of our reputation, will keep us ; that sin and hell shall not get the dominion over us ; but then we do not consider, that many, who have had all these helps, are now for ever undone, because they did not beg God's grace, without which nothing can save us from ruin.

For there is no wickedness, which any other person hath fallen into ; there is no misfortune, no misery, but we are all liable to the same ; and 'tis God's goodness that any of us are delivered. And therefore it is necessary, above all things, that we should secure the favour of God.

And they that do so, by worshipping him daily, will find great comfort here, and an unspeakable reward hereafter. For God will give his Angels charge concerning them. He will deliver them from evil. He will give them new hearts, and direct them in the way they should go, and bring them to everlasting life. And in the mean time,

short Instructions and Prayer  
hands. Such as may be used w  
family can read; such as may i  
in a few days by them that can  
such as by God's blessing may h  
a religious people, and keep you i

That therefore which I do e  
persons within my diocese, into  
small book shall come, is this—To  
to say distinctly the Two F  
Morning and Evening in pri  
daily. This is what I shall ex  
all that come to be confirmed  
promise to walk in the Comm:  
who will not learn to ask his  
prayer, without which we can do

In every Family where there i  
I do hope that the two Famil  
... a...l... And I make

*suade myself they will be made use of by most than can read, and that many good people will read them to those that cannot read themselves. Remembering their own proverb,—When one poor man helps another, God is exceedingly pleased.*

*Remember that all men may be happy, if it is not their own fault; for so saith the Wise Man, Whether a man be rich or poor, if he have a good heart towards the Lord, he shall at all times rejoice with a cheerful countenance.*

*Eccles. xxvi. 4.*

*And God Almighty grant, that what I have here prepared for you may be for your present instruction and future welfare; and that you may never want that measure of knowledge, which is necessary to save your souls.*

**THOMAS SODOR and MAN.**

## DIRECTIONS and F

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### *Prayers for particular*

**C**ONSIDER the danger  
an evil world without  
and then you will not negl  
his grace and protection . e

### *Morning Pray*

**O** Lord, my Maker and R  
thee for all thy merci  
that I am a Christian, and in

Let the goodness or thy commands incline me in all things to *obey* thy blessed will, that I may love my neighbour as myself ; and forgive, and live in charity with all the world.

That I may obey such as have the rule over me ; be just in all my dealings, true and faithful in my words and promises.

That I may be temperate, sober, and chaste ; lead an honest and a godly life ; be content with my condition, and never desire to better it by unjust ways.

The Lord preserve me from all evil ; from pride, and malice, and idleness, and uncleanness ; from deceit and worldly-mindedness, and from lying and flandering.

I beseech God, that his grace may ever be with me, to keep me from all thoughts, words, and actions, that I should have cause to repent of.

Defend me in all dangers, comfort me in all afflictions, direct me when I know not what to do, and bring me in his good time to his heavenly kingdom, for Jesus Christ's sake.

O Lord, hear me, not according to my weak understanding, but according to the full meaning of that *form of words*, which Jesus Christ hath taught us :

OUR Father, which art in heaven ; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us c

and the power, and the glory  
*Amen.*

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*Prayers for particu-*

**W**HOEVER goeth  
God's blessing,  
son to fear his own safety  
every wise man will p  
God's protection.

*Evening Pri-*

**B**LESSED be God for a  
day to day bestowed u

me, and deliver me from those judgments which my sins deserve.

Give me grace never to consent to any known wickedness, nor ever to grieve thy Holy Spirit, by which I am sanctified.

Let me see the danger of sin, that I may flee from it, that I may strive against it, that it may never be my ruin.

Enlighten my soul with saving truth; correct me in mercy when I grow careless of my salvation. Make me ever mindful of my latter end. From sudden and from eternal death, good Lord, deliver me.

Preserve me from the power and malice of the Devil: Grant me a quiet sleep, a happy death, and a joyful resurrection, for Jesus Christ's sake. *Amen.*

O Lord, hear me, not according to my weak understanding, but according to the full meaning of that *form of words* which Jesus Christ hath taught us:

OUR Father, which art in heaven, &c,

*Morning Prayer for a Family.*

*Let one read or say devoutly what followeth, the rest of the Family attending,*

**T**HE Lord hath brought us safe to the beginning of this day; let us therefore give thanks for this, and for all his mercies.

Let us pray that we may live in the fear of God, and continue in love and charity with our neighbours.

That his Holy Spirit may direct and rule our hearts, teaching us what we ought to do, and what to avoid.

That the grace of God may be ever with us, to support us in all dangers, and carry us through all temptations.

That the Lord may bless all our honest endeavours, and make us content with what his providence shall order for us.

And that we may continue his faithful servant unto our lives end.

For all which blessings let us devoutly pray.

*Then all devoutly kneeling, let one say,*

**O** God, by whom the whole world is governed and preserved, we give thee humble thanks for thy Fatherly care over us; beseech thee to make us truly sensible of thy mercies and thankful for them.

Give us grace that we may walk as in thy sight, making a conscience of our ways; and fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist the temptations of the world, the flesh, and the Devil; to follow the motions of thy good Spirit; to be serious and holy in our lives, true and just in our dealings, watchful over our thoughts, words, and actions, diligent in our business, and temperate in all things.

And because we cannot be safe without thy succour, defend us, we beseech thee, from all dangers both of body and soul.

Make us ever sensible that we depend upon Thee, that in all our necessities we may look up to Thee for help. And, gracious God, we pray Thee, give us what is needful for us, and withhold give us contented minds.

Give us the blessings of this life, and grace not to abuse them; but above all things, give us the blessings of the world to come, for Jesus Christ's sake.

Hear us, O God, not according to our weak understandings, but according to the full meaning of that *form of words* which Jesus Christ hath taught us.

OUR Father, which art in heaven, &c.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*Evening Prayer for a Family*

*Let one read or say devoutly what follows, the rest of the Family attending.*

**B**Y the favour of God, we are come to the evening of this day; and we are nearer our latter end.

Let us seriously consider this, and to prepare us for the hour of death.

Let us with penitent hearts beseech God to pardon our sins; and to deliver us from the evils which we have justly deserved.

Let us resolve to amend where we have been amiss, and pray God that his grace may be with us. And that we may be safe in his protection, who alone can defend us from the powers of darkness.

For all which blessings let us devoutly thank God.

*Then all devoutly kneeling, let one*

**O**ur Lord and Heavenly Father, we beseech thee to forgive us when we deserve punishment; in the necessities of this life, and in setting us the happiness of a better.

Let us seriously consider this, and to prepare us for the hour of death.

*O merciful God, pardon our offence and amend what is amiss in us, that we*

in years we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the-midst of life we are in death. Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal death.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us an household fearing Thee, O God, submitting ourselves to thy good pleasure, and putting our whole trust in thy mercy.

Grant that all such as are in authority may govern with truth and justice, and that they whose duty it is to obey, may do it for conscience-sake. Continue to us the means of grace, and the blessings of peace and unity, which by thy goodness we enjoy. We commend unto the tender mercy of God all that sincerely seek the truth, or are destitute of necessary means of instruction; all that labour under trials and afflictions: all sick and dying persons; all that have been instrumental to our good, by their assistance, advice, example, or writings; and all that never pray for themselves.

Let thy blessing, O Lord, be with us, to defend us in all dangers, and comfort us in all adversities: And when we depart this life, grant

our weak understandings, but ac-  
full meaning of that *form of word*  
Christ hath taught us.

OUR Father, which art in hea-  
The grace of our Lord Jesus C-  
love of God, and the fellowship  
Ghost, be with us all evermore.

---

*A short and necessary Insti-  
Sunday Morning.*

**T**HE Lord, who hath blessed o-  
blesseth all those that keep  
very terrible have been his judgme-  
that have profaned it.

It is your duty therefore, on the

service begins : to shew that we fear his Majesty, and dare not offer him a *lame sacrifice* : to shew that we do indeed desire his blessing, and to delight in serving him.

When therefore you come into the house of God, and first kneel down, *say secretly this short prayer* :

*A short Prayer at your coming into Church.*

**A**MY the good Spirit of God dispose me hitherto, and assist me in, his service; the Lord give us all a true and lively sense of our duty, and of his mercy and presence amongst us, that we may serve him with our hearts as well as with our bodies, and that our prayers may be heard, for the sake of his Son Jesus Christ our Lord. *Amen.*

After this, attend diligently to what is said and done for; remembering that they are *your prayers* which are offered up to God, but that you have no share in them if you do not mind what is asked in your name.

That your heart may go along with your prayers, say softly *Amen*, so be it, to every person. This is what the most unlearned may do, and it may be the most learned cannot do better, to keep their minds intent upon what they are about.

When you confess your sins, do it with grief and concern, remembering that



*believe the Gospel, you are sui  
for you have it declared by c  
commission from Christ himſ  
Whofeſover ſins ye remit, they  
them; and whofeſever ſins y  
retained.*

When the word of God is  
be careful to mind it, that yo  
duty, and the reward of doing  
observe the way of God's deal  
in punishing the wicked, and  
rewarding the righteous; tha  
the manner of our redempti  
love of God in bringing it  
may ſee the dangers you are  
blessedness that is ſet before y  
bering, that *faith, without wt  
God, cometh by hearing, and b  
of God.* Rom. x. 17.

from God's house with a curse, and not with a blessing.

And yet the very best of us, after all our care, have cause to beg pardon even for the faults of our devotions. Therefore, before you rise from your knees, say privately *this short prayer.*

*A short Prayer before you leave the Church.*

THE good Lord accept of our duty and service; pardon our sins and infirmities; give us what is needful for our souls and for our bodies, and keep us evermore under thy protection, for the sake of Jesus Christ our Saviour. *Amen.*

And now, God forbid that you should spend the remainder of this good day, so well begun, in sin and vanity: Rather think how you may do most honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have children and servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at Church, and resolve to do, to the best of your knowledge, as you have been taught.

*Then will the Lord be with you, to bless you in the way you go, to preserve and*

*A Prayer for Sunday Morn*

O LORD, who hast consecr'd  
day to thy service, give us  
observe it, that it may be the  
*happy week* to us; and that no  
ments may fall upon us for prof  
in our hearts this great truth, *the*  
*no abiding-place*, that we may  
timely provide for another life  
that this great concern may ma  
sirous to learn our duty, and to  
requirest of us. And blessed be  
have churches to go to, that we  
serve our Creator, that we have  
us. O Lord! prosper their lab  
us grace to profit by them, th:

*A plain and useful Instruction for Sunday Evening.*

*Concerning the Providence of God, or his Wisdom and Goodness in governing the World.*

**T**HAT God is great, and to be greatly feared, we know by the world he hath made, and from his dreadful judgments.

That God is good; and to be loved and worshipped, we are convinced from his care of the whole creation.

*For his tender mercies are over all his works.*  
Ps. cxlv. 9. Therefore have his creatures the comfort of the rain and sun, of food and shelter; the earth yields increase, and the seas are stored with creatures innumerable.

In the hand of God are these and all other blessings, which he withholds, or giveth, according to his good pleasure; to teach us that we wholly depend on him; that *man liveth not by bread alone*, nor by his own industry, but by the Providence of God, who ordereth all conditions of life for the best, for those that cannot choose for themselves;

And, if he suffers *some to be poor*, it is because that condition is best for them now; but he will

*When God giveth riches, .. .*  
them an occasion of our ruin, but  
virtue; for, if we are not big-bra-  
trifl not in uncertain riches, but in  
God; if we do good with them, and re-  
bute to the necessities of others; then  
real blessing, and help to bring us to  
1 Tim. vi. 17.

*If he bringeth us into affliction,  
he is pleased with the miseries of  
but he is shewing them their trans-  
opening their ear to discipline, that  
turn from iniquity, and save their so-  
eternal. Job xxxvi. 9.*

If he suffers us to be tempted, it might fall, but to make us more own weakness, that we might co help on whom we depend, who ... he tempted above what we a

*In the Lord have nothing to fear, for he hath no power to hurt them.*

*Happy are we who know these things now; and we shall be for ever happy, if we live according to this belief.*

*For then we shall trust in the Lord with all our heart, and not lean unto our own understanding.*

*We shall call upon him for what we want, and thankfully receive what he is pleased to send. For shall we receive good at the hand of God, and shall we not receive evil?* Job ii. 10.

*We shall hope for his favour when we mean well, and never expect his blessing when our designs are evil.*

*We shall look upon God's time as the best, and not grow impatient when our desires are not answered.*

*We shall acknowledge his hand in every thing that befalleth us, and hope for his mercy even when he is angry; knowing, that all things shall work together for good to them that love God;* Rom. viii. 28. *Thus shall we dwell under the defence of the Most High, and shall be secure from fear of evil.*

### *A Prayer for Sunday Evening.*

**A**LMIGHTY God, by whom all things were made, and are preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves and all the

When therefore you are exhorted to remember the poor, and a collection is made for them, hear what great promises God hath made to such as are charitable; and resolve to give something according to your ability, and be confident it will not be lost.

Let your heart go along with all the prayers, and softly say *Amen* to every petition, and then they are truly your prayers, and this will keep your thoughts from wandering. When you hear how divine and comfortable a thing it is to receive this Sacrament worthily, and how dangerous it is to receive unworthily, lift up your heart, and pray God to pardon your infirmities, and what is wanting in your preparations.

When you are called upon to make your humble confession to Almighty God, be sure to let your whole heart go along with the Minister; and humbly pray, that you may have a share in that pardon which is then pronounced.

When the comfortable words of Christ and his Apostles, to such as truly turn unto God, are read, think what a mercy it is, that God will forgive and receive us into favour upon such gracious terms, that the greatest sinner need not despair of favour,

When you declare, that you do not presume to come to the Lord's Table, trusting in your own righteousness, but in God's great mercy; say this with much seriousness, and your deep humility will make amends for many imperfections.

And, because it may be you have no other helps, besides the direction given when you have notice of the Sacrament, you shou'd hearken diligently to that *Exhortation*, by which you are fully taught the *why and means of preparing yourself for the Lord's Table*.

And then seriously consider with yourself;

1. Whether in truth you desire, and will do your best, to save your soul.

2. Whether you resolve not to do any thing, which your own conscience, or God's Word, forbids you.

3. Whether you will strive against those sins which you are most apt to fall into, by avoiding temptations, and praying for grace to overcome them.

4. Whether you will make what satisfaction you can to such as have reason to complain of you, or have been injured by you.

5. Whether you are ready to forgive, and love, and do good to others, since God is so good and kind to you.

6. And lastly, whether you wholly depend upon the mercy of God, for the sake of Christ's death, and are thankful for it.

Now, if you find your heart thus disposed; then in God's name go to the Sacrament.

But be sure to mind all that is said and done

*ment, and at other Time*

**O** LORD and Heavenly Father worthy of the least of all which Thou hast shewed thy servants; wholly depend upon Thee; therefore humbly thank Thee for all thy favours continual care over me, thy patience, thy fatherly corrections, thy mercies; but above all, for the benefits of the death of Christ. O serve in my soul a lively sense and remembrance of all thy blessings, that I may thank thy goodness, that I may still taste of thy favour and that I may continue in thy favour under the direction of thy good Spirit unto life's end. *Amen.*

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anding, *assist* you when you want help, *awaken* you when you grow careless, *correct* you when you forget your duty, and will *never forsake* you until you come to heaven, if it is not your own fault, &c.

But if you shall at any time hereafter grieve his good Spirit, by going wilfully against your conscience, and becoming the servant of sin; then will he leave you, and an evil spirit will take the government of you, and will lead you from one wickedness to another, until he bring you to destruction both of body and soul.

That you may escape this danger, it must be our great care,

1st. *To live in the fear of God*, that you may not consent to known iniquity.

This was David's rule: *Psal. xix. 9, I have set God always before me, therefore I shall not sin*: that is, he ever had it in his mind, that God was still present with him, *saw* all his actions, *heard* all his words, and *knew* the very thoughts of his heart.

Now this is what *you* must do; and often think thus with yourself; *Is not this action against the laws of God?* *Will not this displease Him, who seeth all I do?* and who will call me to an account, *I do amiss?* *Will not this injure my neighbour?* *Is this a life fit for a Christian to lead?* *Is this company fit for a good Christian to keep?* &c.

ly. But if, notwithstanding this care, you sin, your next concern must be, to repair it immediately.

And do not put off your repentance, in that you have time enough to leave your sins, and to make your peace with God; for this is the ruin of most of such as have perished in their sins.

But know for a truth that it is the favour of God, that any man living repents and forsakes his sins; that you can only do so when he pleaseth; and the longer you continue in the more desperate, the more careless, and more hardened, you will grow, and more unthankful for God's favour. This therefore was David's practice, *I made haste, and delayed not to obey thy commandments.* Ps. cxix. 60.

3dly. Be careful at all times to own your dependence upon God, by praying to him for what you want, and giving him thanks for what you receive.

And do not think that want of learning can excuse you from doing this. There is no man who can lift up his heart to God, but can beseech him to forgive this sin; to bless this undertaking; to bless his children and his labours; to deliver him from such an evil or temptation. And every man who knoweth when he receiveth a mercy, own it is God's goodness to him, and thank him well as he can; and God, who well unde-

children's meaning, will pity their infirmities, accept of their service, and answer their

*bly and lastly.* When the Spirit of God into your mind good thoughts and desires, do not strive to divert, but cherish them; and remember, that all opportunities of knowing or

*your duty, the advice of friends, the re-  
f of enemies, and afflictions of this life, and  
opes and fears of the next, are all designed by  
rovidence of God, to help forward your  
tion, and to keep you in the way of holiness,  
h you have chosen.*

*be mindful therefore of the words of the  
tle of Jesus Christ: It had been better for  
et to have known the way of righteousness,  
afterwards to turn from the holy commandment  
ered unto you. Pet. ii. 21.*

### *A Prayer for Divine Grace.*

BLESSED Spirit of Grace, by which I have been called to this state of salvation; be the guide of my life, and lead me in the way that I should go, that I may continually purify my corrupt affections, and daily increase in virtue and godliness. May the sense of my iniquities and backslidings make me serious, careful to avoid all temptations to sin. "

grace which thy goodness shall afford me ; that I may receive the fulness of thy grace, and ever remain in the number of thy faithful servant unto my life's end. Amen.

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*Plain and short Directions for such as are Sick, or under any other Affliction.*

WHEN you are visited with sickness, or any other affliction, you should presently conclude, *This is the hand of God*; for nothing can befall you without his special leave. *Math. x. 20* Then think with yourself, God cannot be pleased with the miseries of his poor creatures therefore this affliction must be designed for my good.

I will therefore bear what the Lord will say to me; what he meaneth by this visitation.

And your first care must be, to see wherein you have offended God, that you may ask his pardon, and obtain his favour, without which whether you live or die, you will be miserable.

For consider what a fearful thing it is to fall into the hands of the living God, who can destroy both body and soul in hell, where the worm doth not, and the fire is not quenched.

You may, indeed, strive to put these thoughts out of your mind; but death will come, and judgment will follow: and you will be for

---

miserable, whether you think of these things or not, if you die in your sins unrepented of.

And therefore, for your soul's sake, be advised to consider your ways, while you have life and breath; and, if ever you have been guilty of adultery, or fornication, or uncleanness, or hatred, or wrath, or strife, or sedition, or drunkenness, remember what the Scripture saith, *They who do such things shall not inherit the kingdom of God.*

*Gal. v. 19.*

*Judge therefore yourself, that you may not be condemned of the Lord:* Cry to God for pardon; resolve to amend where you have done amiss, to live more carefully, to avoid temptations, and to pray constantly to God for grace to overcome them. —— And if you have wronged any man, by deceit, by hard bargains, by force, or taking advantage of the necessities of your poor brother; this is the time to make him amends, if it is in your power, or else hope for no favour from God.

*1 Theff. iv. 3.*

And, as you expect favour from him, be ready to forgive all that have injured you.

If you have tempted others to sin, do what you can to persuade them to repentance; tell them how much you are afflicted for your sins, and that this will be their own case, unless they die suddenly, or are hardened through the de-

If you have neglected the means of grace, by not going constantly to God's house to hear his word, to receive the holy Sacrament, to pray for his blessing, and to give him thanks for his mercies; confess your offences, and resolve, if you live, to become a new man.

But whether you live or die, endeavour by all means to make your peace with God; and consider what a mercy it is that you have time and warning to do so; and this will help you to take your affliction patiently; for the severest pains are not so terrible to a sinner as a sudden death.

Let neither the greatness nor the number of your offences make you despair of mercy; for, if you turn to God with all your heart, he will receive you. *Job vi. 37.*

Consider, that no man on earth can expect pardon for his own sake, but only for the sake of *Jesus Christ, who came into the world to save sinners*; even the greatest of sinners. *And there is joy in the presence of God over one sinner that repented.* So that you may say with Job, *Though he kill me, yet will I trust in him.* *Job xiii. 15.*

Only be very careful that you *do not trust in God's mercy*, without a true sorrow for your sins, and a sincere purpose of amendment. And do not think that you are safe, because the world *knoweth no ill of you*, for God knoweth the heart. *Pray therefore to him to give you a true sense of your errors, and grace to repent of them.*

faith in Jesus Christ, that for his sake your sins may be forgiven, and your pardon sealed in heaven, before you go hence, and be no more seen.

Pray for yourself, and remember the promise of God, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.*  
Psal. l. 15.

And be sure to send for the Minister of God, that he may pray for and instruct you. *This is the Apostle's advice, and you may look for a blessing upon your prayers.*

If God hath blessed you with goods honestly gotten, shew your thankfulness to him, by giving cheerfully, and according to your ability, to the poor.

When you make your will, let the laws and a good conscience direct you, that after your death there may be as little strife as possible amongst your relations.

If you are poor, and leave a poor family behind you, let not that afflict you; but remember that although you die, yet the goodness of God endureth for ever. Only pray both for yourself and them, that God may give you the blessings of the next life, though he think fit to deny you the good things of this.

If your affliction should continue long, do

*of the Lord.* Lam. iii. 26.

If God shall think fit to re-  
do not grow careless as you  
do not forget the terrors of  
the good purposes you then  
ber, that it was God that af-  
he can in one moment bring  
condition, or to the grave, v  
warnings you have had befor

Therefore be most ear-  
grace, that you may for the  
a sober, a righteous, and a g

To this end, put on *holi*  
ing daily for grace and sure  
the Lord's Day ; of obeying  
of God's Spirit ; of never  
conscience, or the known  
striving against those sins w

*Prayer in Time of Affliction.*

LMIGHTY God, the author of life and death, I do submit my will to thine, sted- believing that all thy corrections are the ts of thy love; by which we are convinced, nothing in heaven or on earth can save us les thee. Grant, O Lord, that what I now r may help forward my salvation. Help o know mine offences, to confess my sins thee, to abhor the evil of my ways, and elove upon a new life, that thou mayest mercy upon me, and save my soul. Lord, ase my faith, that I may believe thy promise ardon and peace to penitent sinners; con- my love to thee and to all mankind, that n I die, I may die in perfect charity; deal me in this mine affliction as to Thee seems : meet, only deliver me not into the bitter s of eternal death, for Jesus Christ's sake.

W.



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